

THE
WISDOME
OF THE ANCIENTS,

WRITTEN IN LATINE

*By the Right Honourable Sir
FRANCIS BACON Knight,
Baron of Verulam and
Lord Chancellor of
England.*

*Done into English by Sir
Arthur Gorges Kinght.*

Scutum inuincibile fides.



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TO THE HIGH AND
Illustrious Princeſſe,
THE LADY ELIZABETH
of GREAT BRITTAINE,
*Duchefſe of Baviere, Counteſſe Pa-
latine of Rheine, and chiefe
Electreſſe of the
Empire.*

Madam,



Mong many the
worthy Chancellors
of this famous Iſle,
there is obſerved in
Sir THOMAS MORE, and Sir
FRANCIS BACON an admirable
ſympathy of wit and humour:
witneſſe thoſe graue monu-
ments of inuention and lear-
ning; wherewith the world is
ſo plentifully enricht by them
both. I will inſtance onely in

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the conceiued *Utopia* of the one, and the reuealed *Sapientia Veterum* of the other: Whereof the first (vnder a meere *Idea* of perfect State gouernement) contains an exact discouerie of the vanities and disorders of reall Countries: And the second (out of the foulds of Poeticall fables) laies open those deepe Philosophicall mysteries, which had beene so long lockt vp in the Casket of Antiquity; so that it is hard to iudge to whether of these two worthies, Policy and Mortality is more behoulding. I make no question therefore but this obseruation (touching the parallell of their spirits) shall passe so currant to exceeding ages, that it will be said of the as in former times pronounced of *Xenophon & Plato, Fucere aequales.*

And

DEDICATORIE.

And for this Booke that I humbly present to your Highnesse, which so eminently expresseth its owne perfection, in mee it would seeme no lesse a vanitie to giue it attributes of glorie and praise, then if I should lend Spectacles to *Lynx*, or an Eye to *Argus*, knowing it needlesse to waste goulding on pure Gould, which is euer best valued by its owne true touch and luster. But to descend to my selfe, that do now lay before your Princelie censure the Translation of these excellent and iudicious discourses, so barely wrapt vp in my harsh English phrase, that were by the Author so richly attired in a sweete Latine stile: I must therein flie to the Sanctuarie of your gracious acceptance. In which hope se-

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curing my doubtres, doe with
all reuerence kisse your Prince-
ly hands : Remayning euer
ready to approoue
my selfe

Your Highnesse

most dutifull and most
denoted Seruant

Arthur Gorges.

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THE Antiquities of the first age (except those we finde in sacred Writ) were buried in oblivion and silence : silence was succeeded by Poeticall fables ; and Fables againe were followed by the Records wee now enioy. So that the mysteries and secrets of Antiquity were distinguished and separated from the Records and Evidences of succeeding times by the vaile of fiction, which interposed it selfe & came between those things which perished, and those which are extant. I suppose some are of opinion, that my purpose is to write toyes and trifles, and to usurpe the same liberty in applying, that the Poets assumed in fayning, which I might doe (I confesse) if I
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and with more serious contemplations intermixe these things, to delight either my selfe in meditation, or others in reading. Neither am I ignorant how fickle and inconstant a thing fiction is, as being subject to bee drawne and wrested any way, and how great the commoditie of wit and discourse is, that is able to apply thinges well, yet so as neuer meant by the first Authors, But I remember that this liberty hath beene lately much abused in that many to purchase the reuerence of Antiquitie to their owne inuentions and fancies, haue for the same intent laboured to wrest many poetickall Fables: Neither hath this old and common vanitie beene vsed onely of late or now and then: for euen Crisippus long agoe did (as an interpreter of dreames ascribe the opinions of the Stoikes

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stoikes to the ancient Poets, and more sottishly doe the Chymicks appropriate the fancies & delights of Poets in the transformations of bodies, to the experiments of their furnace. All these things (I say) I haue sufficiently considered and weighed, and in them haue seene and noted the generall leuitie and indulgence of mens wits aboue Allegories. And yet for all this I relinquish not my opinion. For first it may not bee, that the folly and loosenesse of a fewe should altogether detract from the respect due to the Parables: for that were a conceit which might saour of prophanenesse and presumption: for Religion it selfe doth sometimes delight in such vailles and shadowes: so that who so exempts them, seemes in a manner to interdict all commerce betweene things diuine

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and humane. But concerning humane wisdom, I doe indeed ingenuously and freely confesse, that I am enclined to imagine, that under some of the ancient fictions lay couched certaine mysteries and Allegories, even from their first invention. And I am perswaded (whether ravished with the reverence of Antiquity, or because in some Fables I finde such singular proportion betweene the similitude and the thing signified; and such apt and cleere coherence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intitled) that no man can constantly deny, but this sense was in the Authours intent and meaning when they first invented them, and that they purposely shadowed it in this sort: For who can be so stupid & blind

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blind in the open light, as (when he heares how Fame, after the Gyants were destroyed, sprang up as their youngest sister) not to referre it to the murmurs and seditious reports of both sides, which are wont to flie abroad for a time after the suppressing of insurrections? Or when he heares how the Gyant Typhon having cut out and brought away Iupiters nerves, which Mercury stole from him, and restored againe to Iupiter; doth not presently perceiue how fitly it may bee applied to powerfull rebellions, which take from Princes their sinewes of money and autherity, but so, that by affability of speech, and wise edicts (the mindes of their subiects being in time priuily, and as it were by stealth reconciled) they recouer their strength againe? Or when he heares how (in that memorable
expe-

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expedition of the Gods against the Gyants) the braying of Silenus his Asse, conduced much to the profligation of the Gyants, doth not confidently imagine that it was invented to shew, how the greatest enterprises of Rebels are oftentimes dispersed with vaine rumours and feares?

Moreover, to what iudgement can the conformitie and signification of Names seeme obscure? Seeing Metis the wife of Iupiter doth plainly signifie counsell: Typhon, insurrection; Pan, universallitie; Nemesis, reuenge, and the like. Neither let it trouble any man, if sometimes hee meet with Historicall narrations, or additions for ornaments sake, or confusion of times, or something transferred from one Fable to another, to bring in a new Allegory: for it could

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could be no otherwise, seeing they were the inuentions of men, which liued in diuers ages, and had also diuers ends: some being ancient, others neotericall: some hauing an eye to things naturall, others to morall.

There is another Argument (and that no small one neither) to proue that these Fables containe certaine hidden and inuolued meanings, seeing some of them are obserued to bee so absurd and foolish in the very relation, that they shew, and as it were proclaime a parable afar off: for such tales as are probable, they may seeme to bee inuented for delight, and in imitation of History. And as for such as no man would so much as imagin or relate, they seem to be sought out for other ends: For what kinde of fiction is that, wherein Iupiter is sayd to haue

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having taken Metis to wife, and, perceiving that she was with child, to have devoured her, whence himselfe conceiving, brought forth Pallas armed out of his head? Truly I thinke there was neuer dreame (so different to the course of cogitation, and so full of monstrosity) ever hatcht in the braine of man. Above all things this preuailes most with me, and is of singular moment, that many of these Fables seeme not to be inuented of those by whom they are related and celebrated, as by Homer, Hesiod, and others: for if it were so, that they tooke beginning in that age, and from those Authours by whom they are deliuered and brought to our handes; My mind giues mee there could bee no great or high matter expected, or supposed to proceed from them in respect of these Originales. But if
with

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with attention wee consider the matter, it will appeare that they were deliuered and related as things formerly beleeued and receiued, and not as newly inuented and offered vnto vs. Besides, seeing they are diuersly related by Writers that liued neere about one and the selfe same time, we may easily perceiue that they were common things, deriued from precedent memorials; and that they became various by reason of the diuers ornamenets bestowed on them, by particular relations. And the consideration of this must needs encrease in vs a great opinion of them, as not to be accounted either the effects of the times or inuentions of the Poets, but as sacred reliques or abstracted ayres of better times, which by tradition from more ancient Nations fell into the

Trumpets

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Trumpets and Flutes of the Gracians; But if any doe obstinately contend, that Allegories are alwayes aduentitiously, & as it were by constraint, neuer naturally and properly included in Fables, we will not be much troublesome, but suffer them to enioy that gravity of iudgement which I am sure they effect, although indeed it bee but lumpish and almost leaden. And (if they bee worthy to bee taken notice off) we will begin afresh with them in some other fashon.

There is found among men (and it goes for currant) a twofold use of Parables, and those (which is more to bee admired) referred to contrary ends; conducing as well to the foulding up and keeping of things vnder a vaile, as to the inlightning and laying open of obscurities. But omitting the former
(rather

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(rather then to undergoe wrangling, and assuming auncient Fables as things vagrant and composed onely for delight) the latter must questionlesse still remaine, as not to be wrested frō vs by any violence of wit, neither can any (that is but meanely learned) binder, but it must absolutely be receined, as a thing graue and sober, free from all vanitie, and exceeding profitable and necessary to all Sciences. This is it (I say) that leads the understanding of man by an easie and gentle passage through all nouell and abstruse inuentions, which any way differ from common receiued opinions. Therefore in the first ages (when many humane inuentions and conclusions, which are now common and vulgar, were new and not generally knowen) all things were full of Fables, enigmas,

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maes, parables, and similies of all sortes : by which they sought to teach and lay open, not to hide and conceale knowledge, especially, seeing the understandings of men were in those times rude and impatient, and almost incapable of any subtilties, such things onely excepted, as were the objects of sense : for as Hieroglyphicks preceded letters, so parables were more ancient then Arguments. And in these dayes also, hee that would illuminate mens mindes anew in any old matter, and that not with disprofit and harshnesse, must absolutely take the same course, and use the helpe of similies. Wherefore all that hath beene sayd, wee will thus conclude : The wisdome of the Ancients, it was either much, or happy ; Much if these figures and tropes were inuented by studie
and

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and premeditation; Happy if they (intending nothing lesse) gave matter and occasion to so many worthy Meditations. As concerning my labours (if there bee any thing in them which may do good) I will on neither part count them ill bestowed, my purpose being to illustrate either Antiquity, or things themselves. Neither am I ignorant that this very subject hath beene attempted by others: But to speake as I thinke, and that freely without ostentation, the dignity and efficacy of the thing is almost lost by these mens writings, though voluminous and full of paines, whilest not diuing into the depth of matters, but skilfull onely in certaine common places, haue applied the sense of these Parables to certayne vulgar and generall things, not so much as glancing at
their

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thyir true vertue, genuine proprietic, and full depth. I (if I bee not deceiued) shall bee new in common things. wherefore leauing such as are plaine and open, I will ayme at farther and richer matters.

To the Booke.

Rich mine of Art : Minion of Mercury ;
True Truth-man of the mind of Mystery :

Inventions Store-house ; Nymph of Helicon :
Deepe Morallist of Time tradition :

Vnto this Paragon of Brutus race
Present thy seruice, and with cheerefull grace

Say (if Pythagoras beleeu'd may bee)
The soule of ancient wisdome liues in thee.

The

To the Book

Two French men of the name of M. de la Roche and M. de la Roche.

Page: History of the Institution
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These are the names of the persons who have been named in the above list.

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THE



THE WISE-
DOME OF THE
ANCIENTS;

CASSANDRA,

or *Disimulation.*

H He Poets fable that *A-*
pollo being enamoured of
Cassandra, was by her
many shifts and cunning
fleights still deluded in his desire;
but yet fed on with hope vntill such
time as shee had drawen from him
the gift of prophecyng; and hauing
by such her dissimulation in the
end, attayned to that which from the
beginning she sought after, at last
flatly reiected his suite. Who finding
himselſe so farre engaged in his pro-
mise, as that hee could not by any

A meanes

meanes reuoke againe his rash gift, and yet inflamed with an earnest desire of reuenge, highly disdayning to bee made the scorne of a craftie wench, annexed a penaltie to his promise, to wit, that shee should euer foretell the trueth, but neuer be beleeued: So were her diuinations alwayes faichfull, but at no time regarded, whereof shee still found the experience, yea euen in the ruine of her owne countrey, which shee had often forewarned them of, but they neither gaue credit nor eare to her wordes. This Fable seemes to intimate the vnprofitable liberty of vntimely admonitions and counselles. For they that are so ouerweened with the sharpenesse and dexterity of their owne wit and capacity, as that they disdayne to submit themselves to the documents of *Apollo*, the God of Harmony, whereby to learne and obserue the method and measure of affaires, the grace and grauity of discourse, the differences betweene the more iudicious and more vulgar eares,

cares, and the due times when to
 speake and when to bee silent; Bee
 they neuer so sensible and pregnant,
 and their iudgements neuer so pro-
 found and profitable, yet in all their
 endeauours either of perswasion or
 perforce, they auaille nothing, nei-
 ther are they of any moment to ad-
 uantage or mannage matters, but doe
 rather hasten on the ruine of all those
 that they adhere or deuote them-
 selues vnto. And then at last when
 calamitie hath made men feeble the
 euent of neglect, then shall they too
 late be reuerenced as deepe foreseeing
 and faithfull Prophets. Whereof a
 notable instance is eminently set
 forth in *Marcus Cato Uticensis*, who as
 from a watch tower discovered a far
 off, and as an Oracle long foretold,
 the approaching ruine of his Coun-
 trey, and the plotted tyranny houe-
 ring ouer the State, both in the first
 conspiracie, and as it was prosecu-
 ted in the ciuill contention betweene
Cesar and *Pompey*, and did no good
 the while, but rather harmed the

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common-wealth, and hastned on his countreys bane, which *M. Cicero* wisely obserued & writing to a familiar friend doth in these termes excellently describe, *Cato optime sentit, sed nocet interdum Republica: loquitur enim tanquam in Republica Platonis, non tanquam in face Romuli.* *Cato* (saith hee) iudgerh profoundly, but in the meane time dammifies the State, for he speakes as in the common-wealth of *Plato*, and not as in the dregs of *Romulus*.

TARHON, or a rebell.

Inno being vexed (say the Poets) that *Jupiter* had begotten *Pallas* by himselfe without her, earnestly pressed all the other Gods and Goddesses that shee might also bring forth of herselfe alone without him; and hauing by violence and importunitie obtrayned a graunt thereof, shee smote the earth, and forthwith sprang vp *Typhon* a huge and horrid monster:

monster: This strange birth shee
 commits to a Serpent (as a Foster
 father) to nourish it, who no sooner
 came to ripenesse of yeeres, but hee
 prouokes *Jupiter* to battell. In the
 conflict the Gyant getting the vp-
 per hand, takes *Jupiter* vpon his
 shoulders, carries him into a remote
 and obscure countrey, and (cutting
 out the sinewes of his handes and
 fete) brought them away, and so
 left him miserably mangled and
 maymed. But *Mercury* recouering
 these nerves from *Typhon* by stealth,
 restored them againe to *Jupiter*. *Jupi-*
ter being againe by this meanes cor-
 roborated, assaults the Monster a-
 fresh, and at the first strickes him with
 a thunderbolt, from whose bloud
 serpents were ingendred. This Mon-
 ster at length fainting and flying,
Jupiter casts on him the mount *Eti-*
na, and with the weight thereof
 crusht him.

This Fable seemes to point at the
 variable fortune of Princes, and the
 rebellious insurrection of Traytours

in a State. For Princes may well be said to bee married to their dominions, as *Iupiter* was to *Iuno*: but it happens now and then, that being deboshed by the long custome of empyring and bending towards tyranny, they endeavor to draw all to themselves, and (contemning the counsell of their Nobles and Senatours) hatch lawes in their owne braine, that is, dispose of things by their owne fancie and absolute power. The people (repyning at this) study how to create and set vp a chiefe of their owne choise. This proiect by the secret instigation of the Peeres and Nobles, doth for the most part take his beginning; by whose conuience the Commons being set on edge, there followes a kind of murmuring or discontent in the State, shadowed by the infancy of *Typhon*, which being nursed by the naturall prauitie and clownish malignity of the vulgar sort (vnto Princes as infectious as Serpents) is againe repaired by renewed strength, and at last breakes

breakes out into open Rebellion, which (because it brings infinite mischiefs vpon Prince and people) is represented by the monstrous deformity of *Typhon* : his hundred heads signifie their deuided powers : his fiery mouthes their inflamed intents ; his serpentine circles their pestilent malice in besieging ; his yron hands , their merciless slaughters ; his Eagles talents , their greedy rapines ; his plumed body , their continuall rumors , and scouts , and feares and such like. And sometimes these rebellions grow so potent that Princes are inforc't (transported as it were by the Rebels , and forsaking the chiefe Seates and Cities of the Kingdome) to contract their power , and (being deprived of the Sinewes of money and maiesty) betake themselves to some remote and obscure corner within their dominions : but in processe of time (if they beare their misfortunes with moderation) they may recouer their strength by the vertue and industry of *Mercury*,

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that is, they may (by becomming affable and by reconciling the minds and wils of their Subiects with graue edicts and gracious speech) excite an alacrity to grant aydes and subsidies whereby to strengthen their authority anew. Neuerthelesse hauing learned to be wise and wary, they will re-fraine to try the chance of Fortune by war, & yet study how to suppress the reputation of the Rebels by some famous action, which if it fall out answerable to their expectation, the Rebels finding themselves weakned, and fearing the successe of their broken proiects ; betake themselves to some sleight and vaine brauadoes, like the hissing of serpents, and at length in despayre betake themselves to flight, and then when they begin to breake, it is safe and timely for kings to pursue and oppresse them with the forces and weight of the kingdome, as it were with the mountaine.

Fina.

The

without any more delay
 (in) *The Cyclopes, or the Minist'rs*
of Terror

They say that the *Cyclopes* (for their fiercenes and cruelty) were by *Jupiter* cast into hell, and there doomed to perpetual imprisonment; but *Venus* perswaded *Jupiter* that it would doe well, if being set at liberty, they were put to forge thunderboults, which being done accordingly, they became so painefull and industrious, as that day and night they continued hammering out in laborious diligence thunderboults and other instruments of terror. In procelle of time *Jupiter* having conceived a displeasure against *Esculapius* the sonne of *Apollo* for restoring a dead man to life by Physicke; and concealing his dislike (because there was no iust cause of anger, the deed being pious and famous) secretly incens'd the *Cyclopes* against him, who
 again with-

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without delay slew him with a thunderbolt: In reuenge of which act; *Apelle* (*Despiser* not prohibiting it) shotte them to death with his arrowes.

This Fable may be applyed to the proiects of Kings, who hauing cruell, bloody, and exacting Officers, doe first punish and displace them, afterwardes by the counsell of *Tellus*, that is of some base and ignoble person, and by the preuailing respect of profite they admit them into their places againe, that they may haue instrumentes in a readinesse, if at any time there should neede either seuerity of execution, or acerbity of exaction. These seruile creatures being by nature cruell, and by their former fortune exasperated, and perceiuing well what is expected at their handes, doe shew themselves wonderfull officious in such kinde of imployments, but being too rash and precipitate in seeking countenance and creeping into fauour, doe sometimes take occasion from the secret becknings

nings and ambiguous commaundes of their Prince to performe some hatefull execution. But Princes (abhorring the fact, and knowing well that they shall neuer want such kinde of instruments) doe vtterly forsake them, turning the ouer to the friends and allies of the wronged to their accusations and reuenge, and to the generall hatred of the people, so that with great applause and prosperous wishes and exclamations towards the Prince, they are brought, rather too late then vnderseuedly, to a miserable end.

NARCISVS, or *Selfe-Loue.*

THEY say that *Narcissus* was exceeding fayre and beautifull, but wonderfull proud and disdainfull; wherefore despising all others in respect of himselfe, hee leades a solitary life in the woods and chases with a few followers, to whom hee alone was all in all, among the rest there

there followes him the Nymph *Echo*. During his course of life it fatally so chaunc't that hee came to a cleere fountaine, vpon the bancke whereof hee lay downe to repose himselfe in the heate of the day. And hauing espied the shadowe of his owne face in the water, was so besotted and rauished with the contemplation and admiration thereof, that by no meanes possible he could bee drawn from beholding his image in this Glasse; insomuch that, by continuall gazing thereupon, hee pynde away to nothing, and was at last turned into a flower of his owne name, which appeares in the beginning of the Spring, and is sacred to the infernall powers, *Pluto*, *Proserpina*, and the *Furies*.

This Fable seemes to shew the dispositions and fortunes of those, who in respect either of their beauty or other gift wherewith they are adorned and graced by nature without the helpe of industrie, are

so

so faire besotted in themselves, as that they procure the cause of their owne destruction. For it is the property of men infected with this humour not to come much abroad, or to be conuersant in ciuill affayres, especially seeing those that are in publike place must of necessity encounter with many contempts and scornes, which may much deiect and trouble their minds, and therefore they leade for the most parte a solitary, private, and obscure life, attended on with a fewe followers, and those such as will adore and admire them, and like an *Echo* flatter them in all their sayings, and applaud them in all their words. So that being by this custome seduced and puffed vp, and as it were stupefied with the admiration of themselves, they are possessed with so strange a sloth and idleness, that they growe in a manner benumbed and defectiue of all vigor & alacrity. Elegantly doth this flower appearing in the beginning of the

the spring, represent the likenesse of these mens dispositions, who in their youth doe flourish and waxe famous, but being come to ripenes of yecres, they deceiue and frustrate the good hope that is conceiued of them. Neither is it impertinent that this flower is sayd to be consecrated to the infernall deities, because men of this disposition become vnprofitable to all humane things. For whatsoeuer produceth no fruit of it selfe, but passeth and vanisheth as if it neuer had beene (like the way of a ship in the sea) that the Ancients were wont to dedicate to the ghosts and powers below.

STYX, or Leagues.

THE Oath by which the Gods were wont to oblige themselves (when they meant to ratifie any thing so firmly as neuer to reuoke it) is a thing well knowne to the vulgar, as being mentioned almost

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most in every Fable, which was when they did not inuoke or call to witnesse any celestiall maiestie or diuine power, but onely the River *Syn*, that with crooked and *Meandry* turnings incircleth the Palace of the infernal *Diu*. This was held as the onely maner of their Sacrament, and besides it, not any other vowe to bee accounted firme and inuiolable, and therefore the punishment to bee inflicted (if any did periure themselves) was that for certaine yeeres they should be put out of commons, and not to be admitted to the table of the Gods.

This Fable seemes to point at the Leagues and Pactes of Princes, of which more truly the opportunity may bee said, that bee they neuer so strongly confirmed with the solemnity and religion of an oath, yet are for the most part of no validity: in somuch that they are made rather with an eye to reputation, and report and ceremonie, then to faith, security and effect. Moreouer adde to these

these the bonds of affinitie; as the Sacraments of nature, and the mutuall desires of each part, and you shall obserue that with a great many all these things are plac't a degree vnder ambition and profite, and the licentious desire of domination: And so much the rather, because it is an easie thing for Princes to defend and cover their vnlawfull desires and vnfaithfull vowes, with many outwardly seeming faire pretexts, especially seeing there is no vmpire or moderatour of matters concluded vpon, to whom a reason should bee rendered. Therefore there is no true and proper thing made choice of, for the confirmation of faith, and that no celestiall power neither, but is indeed *Necessitie* (a great God to great Potentates) the perill also of State, and the Communication of profite. As for *Necessitie* it is elegantly represented by *Six* that shall and irremeable riuer, and this God.

Godhead did *Iphicrates* the *Athe-*
nean call to the confirmation of a
 League, who because hee alone is
 founde to speake plainly that
 which many hide couertly in their
 breastes, it would not bee amisse
 to relate his wordes. Hee obser-
 uing how the *Lacedemonians* had
 thought vpon and propounded
 diuers cautions, sanctions, confir-
 mations, and bonds pertayning to
 Leagues, interposed thus; *Unum*
Lacedemonij, nobis vobiscum, vin-
culum, & securitatis ratio esse pos-
sit, si plane demonstratis, vos ea
nobis concessisse, & inter manus po-
uisse, ut vobis facultas ledendi nos
si maxime velletis minime suppetere
possit. There is one thing (O *La-*
cedemonians) that would lincke
 vs vnto you in the bond of amity,
 and bee the occasion of peace and
 security, which is if you would
 plainly demonstrate, that you
 haue yeelded vp and put into our
 hands such things, as that, would
 you hurt vs neuer so fayne, you
 should

should yet be disfurnished of meanes to doe it. If therefore the power of hurting bee taken away, or if by breach of league there follow the daunger of the ruine or diminution of the State or tribute; then indeed the leagues may seeme to bee ratified and established, and as it were confirmed by the Sacrament of the *Sy-gian* lake; seeing that it includes the feare of prohibition, and suspension from the table of the Goddess, vnder which name the lawes and prerogatives, the plenty and felicity of a kingdome were signified by the Ancients.

PAN, or Nature.

THE Ancients have exquisitely described *Nature* vnder the person of *Pan*, whose originall they leaue doubtfull for some say that hee was the sonne of *Mercury*: others attribute vnto him a farre different beginning, affirming him to bee the

com.

common off-spring of *Penelope's* su-
 tors, vpon a suspition, that euery one
 of them had to doe with her, which
 latter relation doubtlesse gaue occa-
 sion to some after writers to intitle
 this auncient fable with the name of
Penelope, a thing very frequent a-
 mongst them, when they apply old
 fictions to yong persons and names,
 and that many times absurdly and
 indiscreetly: as may bee seene here;
 for *Pan* being one of the auncient
 Gods, was long before the time of
Ulysses and *Penelope*. Besides (for
 her matronall chastity) shee was
 held venerable by Antiquity. Nei-
 ther may wee pretermitt the third
 conceipt of his birth: for some say
 that hee was the sonne of *Jupiter* and
Hybris, which signifies contumely
 or disdain. But howsoeuer begotten,
 the *Parce* (they say) were his sisters.
 Hee is purtrayed by the A cients in
 this guyse: on his head a payre of
 hornes that reach to heauen, his bo-
 dy rough and hairy, his beard long
 and shaggy, his shape biformed,
 about

aboue like a man, below like a beast,
 his feete like Goates hooves, bearing
 these ensignes of his iurisdiction; to
 wit, in his left hand a Pipe of sea-
 uen reeds, and in his right a sheepe-
 hooke, or a staffe crooked at the
 vpper end, and his mantle made of
 a Leopards skinne. His dignities
 and offices werethese: hee was the
 God of Hunters, of Shepherds, and
 of all rurall inhabitants; chiefe pre-
 sident also of hills and mountaines,
 and next to *Mercury* the Embassador
 of the Gods. Moreover hee was ac-
 counted the leader and commander
 of the *Nymphes*, which were alwayes
 wont to dance the rounds and friske
 about him; hee was acosted by the
Satyres and the olde *Sileni*. Hee
 had power also to strike men with
 terrours, and those especially vaine
 and superstitious, which are tearmed
Panicque feares. His actes were not
 many, for ought that can bee found
 in records, the chiefest was that hee
 challenged *Cupid* at wrestling, in
 which conflict hee had the spoile.

OF THE ANCIENTS, 21

The tale goes too that hee caught the Gyant *Typhon* in a net, and held him fast. Moreouer when *Ceres* (grumbling and chafing that *Proserpina* was rauished) had hid her selfe away, and that all the Gods tooke paines by dispersing themselues into every corner) to finde her out, it was onely his good hap (as hee was hunting) to light on her, and acquaint the rest where she was. Hee presumed also to put it to the triall who was the better Musitian hee or *Apollo*, and by the iudgement of *Midas* was indeed preferred: But the wise iudge had a paire of Asses eares priuily chopt to his Noddle for his sentence. Of his louetrickes, there is nothing reported, or at least not much, a thing to bee wondred at, especially being among a troope of Gods so profusly amorous. This onely is said of him, that hee loued the Nymph *Eccho* (whom hee tooke to wife) and one prety wench more called *Syrinx*, towards whom *Cupid* (in an angry and reuengefull humor

mour because so audaciously hee had challenged him at wrestling) inflamed his desire. Moreouer he had no issue (which is a maruell also, seeing the Gods, especially those of the Male kind, were very generatiue) onely hee was the reputed father of a little girle called *Iambe*, that with many pretty tales was wont to make strangers merry: but some thinke hee did indeed beget her by his wife *Iambe*. This (if any be) is a noble tale, as being laid out, and bigge bellicd with the secrets and mysteries of nature.

Pan (as his name imports) represents and layes open the All of things or Nature. Concerning his originall there are two onely opinions that goe for currant: for either hee came of *Mercury*, that is, the word of God, which the holy Scriptures without all controuersie affirme, and such of the Philosophers as had any smacke of diuinity assented vnto: or else from the confused seedes of things, For they that would haue
one

one simple beginning referre it vnto
 God : or if a materiate beginning,
 they would haue it various in power.
 So that wee may end the contro-
 uersie with this distribution, that the
 world tooke beginning either from
Mercury, or from the seedes of all
 things.

Virg. Eclog. 6.

*Namque canebat vti magnum per
 inane coacta*

*Semina, terrarumque, animaeque ma-
 risque fuissent,*

*Et liquidi simul ignis: & his exordia
 primis*

*Omnia, & ipse tener mundi concre-
 uerit Orbis.*

For rich-vaind Orpheus sweetely
 did rehearse

How that the seedes of fire, ayre,
 water, earth,

Were all pact in the vast voyd v-
 niuerse:

And how from these as firslings
 all had birth,

And

And how the body of this Or-
bicque frame
From tender infancy so big be-
came.

But as touching the third conceipt
of *Pans* originall, it seemes that the
Grecians (either by intercourse with
the Egyptians or one way or other)
had heard something of the Hebrew
mysteries : for it points to the state
of the world not considered in im-
mediate creation , but after the fall
of *Adam*, exposed and made subiect
to death and corruption : for in that
state it was (and remains to this day)
the offspring of God and Sinne. And
therefore all these three narrations,
concerning the manner of *Pans*
birth, may seeme to bee true, if it
bee rightly distinguished betweene
things and times. For this *Pan* or
nature (which wee suspect, contem-
plate, and reuerence more then is
fit) tooke beginning from the word
of God by the meanes of confused
matter , and the entrance of preua-
rication

Or-
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fication and corruption. The Desti-
nies may well be thought the Sisters
of *Pan* or *Nature*, because the begin-
nings, and continuances, and corrup-
tions, and depressions, and dissoluti-
ons, and eminences, and labours, and
felicities of things, and all the chan-
ces which can happen vnto any thing
are linckt with the chaine of causes
naturall.

Hornes are attributed vnto him,
because *Hornes* are broade at the
roote and sharpe at the ends, the na-
ture of all things being like a *Pyra-
mis* sharpe at the Toppe. For indi-
uiduall or singular things being in-
finite are first collected into *Species*,
which are many also; then from
Species into *generals*, and from *gene-
rals* (by ascending) are contracted
into things or notions more gene-
rall, so that at length *Nature* may
seeme to be contracted into a vnity.
Neither is it to bee wondred at, that
Pan toucheth Heauen with his
hornes, seeing the height of nature
or vniuersall *Idem* doe in some sort,

pertaine to things diuine, and there is a ready and short passage from *Metaphysicke* to naturall *Theologie*.

The body of *Nature* is elegantly and with deepe iudgement depainted hairy, representing the beames or operations of creatures: for beames are as it were the haire and bristles of *Nature*, and euery creature is either more or lesse beamy, which is most apparent in the faculty of seeing, and no lesse in euery vertue and operation that effectuals vpon a distant object: for whatsoever works vpon any thing a farre off; that may rightly bee sayd to dart forth rayes or beames.

Moreouer *Pans* beard is sayd to bee exceeding long, because the beames or influences of celestiall bodies doe operate and pierce farthest of all, and the Sunne when (his higher halfe is shadowed with a cloud) his beames breake out in the lower, and lookes as if he were bearded.

Nature is also excellently set forth

foorth with a biformed body, with respect to the differences betweene superiour and inferiour creatures. For the one part, by reason of their pulchritude, and equabilitie of motion, and constancy, and dominion ouer the earth & earthly things, is worthily set out by the shape of man: and the other part in respect of their perturbations and vnconstant motions (and therefore needing to bee moderated by the celestially) may bee well fitted with the figure of a brute beast. This description of his body pertaines also to the participation of *Species*, for no naturall being seemes to bee simple, but as it were participating and compounded of two. As for example; man hath something of a beast: a beast something of a plant: a plant something of an inanimate body, of that all naturall thinges are in verie deed biformed, that is to say, compounded of a Superiour, and inferiour *Species*.

It is a wittie Allegorie that same of the feete of a Goate, by reason of

the vppward tending motion of terrestriall bodies towards the ayre and heaven: For the Goate is a clyming creature, that lones to bee hanging about the rockes and steepe mountaines; And this is done also in a wonderfull manner, euen by those things which are destinated to this inferiour globe, as may manifestly appeare in cloudes and Meteors.

The two Ensignes which *Pan* beares in his hands do point, the one at Harmony, the other at Empirie: for the Pipe consisting of seauen reedes doth evidently demonstrate the consent and harmony and discordant concord of all inferiour creatures, which is caused by the motion of the seuen Planets: And that of the Shep-hooke may be excellently applied to the order of nature, which is partly right, partly crooked: This staffe therefore or rodde is especially crooked in the vpper ende, because all the workes of diuine prouidence in the world are done in a far fetcht
and

and circular manner, so that one thing may seeme to bee effected, and yet indeed a cleane contrary brought to passe, as the selling of *Joseph* into *Egypt*, and the like. Besides in all wise humane gouernment, they that sit at the helme doe more happily bring their purposes about, and insinuate more easily into the mindes of the people, by pretexts and oblique courses, then by direct methods; so that all Scepters and Mascs of authoritie ought in very deed to bee crooked in the vpper end.

Pans cloake or mantle is ingeniously fained to be the skin of a Leopard, because it is full of spots: so the heauens are spotted with stars, the sea with rockes and Islands, the land with flowres, and euery particular creature also is for the most part garnished with diuers colours about the superficies, which is as it were a mantle vnto it.

The office of *Pan* can bee by nothing so liuely conceiued and exprest, as by sayning him to bee the

God of hunters, for euery naturall action, and so by consequence, motion and progression, is nothing else but a hunting. Artes and Sciences haue their workes, & humane counsels their ends which they earnestly hunt after. All naturall things haue either their food as a prey, or their pleasure as a recreation which they seeke for, and that in most expert and sagacious manner.

Torna Leana Lupum, sequitur, Lupus ille Capellum :

Florentem Cythisum, sequitur lasciuia Capella.

The hungry Lionesse (with sharpe desire)

Pursues the Wolfe, the Wolfe the wanton Goat:

The Goate againe doth greedily aspire

To haue the trifol iuyce passe downe her throat.

Pan is also said to bee the God of the countrey Clownes, because men
 of

of this condition leade liues more agreeable vnto nature, then those that liue in the ciities and Courts of Princes, where nature by too much art is corrupted: So as the saying of the Poet (though in the sense of loue) might be heere verified:

Parvissima est ipsa puella sui.

The mayd so trickt her selfe with
arte,
That of her selfe she is least part.

Hee was held to bee Lord President of the mountaines, because in high mountaines and hilles, *Nature* layes her selfe most open, and men most apt to viewe and contemplation.

Whereas *Pan* is sayd to bee (next vnto *Mercury*) the messenger of the Gods, there is in that a diuine Mystery conteyned, for next to the word of God the image of the world proclaimes the power and wisdom diuine, as sings the sacred Poet. Psal.

19. 1. *Celi enarrant gloriam Dei, atque opera manuum eius indicat firmamentum.* The heauens declare the glory of God, and the firmament sheweth the workes of his hands.

The *Nymphes*, that is, the soules of liuing things take great delight in *Pan*. For these soules are the delights or minions of *Nature*, and the direction or conduct of these *Nymphes* is with great reason attributed vnto *Pan*, because the soules of all things liuing doe follow their naturall dispositions as their guides, and with infinite variety euery one of them after his owne fashion doth leape and friske and dance with incessant motion about her. The *Satyres* and *Silens* also, to wit, youth and olde age are some of *Pans* followers: for of all natural things there is a liuely iocund and (as I may say) a dauncing age, and an age againe that is dull bibling and reeling. The carriages and dispositions of both which ages to some such as *Democritus* was
(that

(that would obserue them duely) might peraduenture seeme as ridiculous and deformed as the gambols of the *Satyres*, or the gestures of the *Sileni*.

Of those feares and terrours which *Pan* is said to bee the Authour, there may bee this wise construction made, namely, That nature hath bredde in every liuing thing a kinde of care and feare tending to the preservation of its owne life and being, and to the repelling and shunning of all things hurtfull. And yet Nature knowes not how to keepe a meane, but alwaies intermixes vaine and emptie feares with such as are discreet and profitable: so that all things (if their insides might bee seene) would appeare full of *Panicque* frights: but men especially in hard and fearefull, and diuerse times are wonderfully infatuated with superstition, which indeed is nothing els but a *Panicque* terrour.

Concerning the audacity of *Pan* in challenging *Cupid* at wrestling,

the meaning of it is, that Matter wants no inclination and desire to the relapsing and dissolution of the world into the old *Chaos*, if her malice and violence were not restrained and kept in order, by the prepotent vnitie and agreement of thinges signified by *Cupid*, or the God of loue; And therefore it was a happie turne for men and all things else, that in that conflict *Pan* was found too weake and overcome.

To the same effect may be interpreted his catching of *Typhon* in a net: for howsoeuer there may sometimes happen vast and vnwonted Tumors (as the name of *Typhon* imports) either in the sea or in the ayre, or in the earth, or else where, yet *Nature* doth intangle in an intricate toile, and curbe and restraine, as it were, with a chaine of Adamant the excesses and insolences of these kinde of bodies.

But for as much as it was *Pans* good fortune to finde out *Ceres* as hee was hunting, and thought little of it,

of it, which none of the other Gods could doe, though they did nothing else but seeke her, and that very seriously, it giues vs this true and graue admonition, That wee expect not to receiue things necessary for life and manners from philosophicall abstractions, as from the greater Gods, albeit they applied themselves to no other study, but from *Pan*, that is from discreet obseruation, and experience, and the vniuersall knowledge of the things of this world, whereby (oftentimes even by chance, and as it were going a hunting) such inuentions are lighted vpon.

The quarrell he made with *Apollo* about *Musicke*, and the euent thereof conteines a wholesome instruction; which may serue to restraine mens reasons and iudgements with the reines of sobriety from boasting and glorying in their gifts. For there seemes to bee a two-fold Harmony, or Musicke; the one of diuine prouidence, and the other of hu-

of humane reason. Now to the cares of mortals, that is to humane iudgement; the administration of the world and the creatures therein, and the more secret iudgements of God, found very hard and harsh; which folly albeit it bee well set out with Alles cares, yet notwithstanding these cares are secret, and doe not openly appeare, neither is it perceiued or noted as a deformity by the vulgar.

Lastly, it is not to be wondred at, that there is nothing attributed vnto *Pan* concerning loues, but onely of his marriage with *Eccho*: For the World or *Nature* doeth enioy it selfe, and in it selfe all things else. Now hee that loues would enioy something, but where there is enough there is no place left to desire. Therefore there can bee no wanton loue in *Pan* or the World, nor desire to obayne any thing (seeing hee is contented with himselfe) but onely speeches, which (if plaine) may bee intimated by the Nymph *Eccho*,

Eccho, or, if more quaint, by *Syrinx*. It is an excellent inuention, that *Pan* or the world is sayd to make choyse of *Eccho* onely (aboue all other speeches or voyces) for his wife : for that alone is true philosophy, which doth faithfully render the very words of the world, and it is written no otherwise then the VWorld doth dictate, it being nothing else but the image or reflection of it, not adding any thing of its owne, but onely iterates and resounds. It belongs also to the sufficiency or perfection of the World, that he begets no issue : for the VWorld doth generate in respect of its parts, but in respect of the whole, how can it generate, seeing without it there is no body ? Notwithstanding all this, the tale of that tatling Girle faltered vpon *Pan* may in very deed with great reason bee added to the Fable : for by her are represented those vaine and idle paradoxes concerning the nature of things which haue beene frequent in all ages, and haue filled the

the world with nouelties, fruitlesse if you respect the matter, changlings if you respect the kinde, sometimes creating pleasure, sometimes tediousnesse with their ouermuch prating.

7

P E R S E U S, or Warre.

P*erseus* is sayd to haue beene employed by *Pallas* for the destroying of *Medusa*, who was very infestious to the Westerne partes of the World, and especially about the vtmost coasts of *Hyberia*. A monster so dire and horrid, that by her onely aspect shee turned men into stones. This *Medusa* alone of all the *Gorgons* was Mortall, the rest not subiect to death. *Perseus* therefore preparing himselfe for this noble enterprise had armes, and gifts bestowed on him by three of the Gods: *Mercury* gaue him wings annexed to his heeles, *Pluto* a helmet, *Pallas* a shielde and a looking Glasse, Notwithstanding (although hee

hee were thus furnished) hee went not directly to *Medusa*, but first to the *Gree* which by the mother side were sisters to the *Gorgons*. These *Gree* from their birth were hoare-headed, resembling old women. They had but one onely eye, and one tooth among them all, both which shee that had occasion to goe abroad was wont to take with her, and at her returne to lay them downe againe. This eye and tooth they lent to *Perseus*: and so finding himselfe thoroughly furnished for the effecting of his designe hastens towards *Medusa*. Her hee found sleeping, and yet durst not present himselfe with his face towards her, least shee should awake, but turning his head aside beheld her in *Pallas*'s glasse, and (by this meanes directing his blowe) cut of her head, from whose blood gushing out instantly came *Pegasus* the flying horse. Her head thus smit off, *Perseus* bestows on *Pallas* her shield, which yet retained this vertue, that whosoever

looked

looked vpon it should become as
stupid as a stone or like one plannet-
strucken.

This Fable seemes to direct the pre-
paration and order, that is to be vsed
in making of War: for the more apt
and considerat vndertaking whereof,
three graue and wholesome precepts
(sauouring of the wisdom of *Pallas*)
are to be obserued.

First, that men doe not much
trouble themselves about the con-
quest of neighbour nations, seeing
that priuate possessions, and Empires
are enlarged by different meanes: for
in the augmentation of priuate re-
uenues the vicinity of mens territo-
ries is to bee considered: but in the
propagation of publicke dominions,
the occasion and facility of making
Warre, and the fruit to bee expe-
cted ought to be instead of vicinity.
Certainly the Romans what time
their conquestes towardes the West
scarce reacht beyond *Liguria*, did
yet in the East bring all the Pro-
uinces as farre as the mountaine *Tau-*

was within the compasse of their armes and commaund : and therefore *Perseus*, although he were borne and bred in the East, did not yet refuse to vndertake an expedition euen to the vttermost bounds of the West.

Secondly, there must bee a care had that the motiues of Warre bee iust and honourable : for that begets an alacrity, as well in the Souldiers that fight, as in the people that afford pay : it drawes on and procures aydes, and brings many other commodities besides. But there is no pretence to take vp armes more pious, then the suppressing of *Tyranny*, vnder which yoake the people loose their courage, and are cast downe without heart and vigour, as in the sight of *Medusa*.

Thirdly, it is wisely added ; that seeing there were three *Gorgons* (by which warres are represented) *Perseus* vndertooke her onely that was mortall ; that is hee made choice of such a kinde of Warre as was likely to bee effe-

effected and brought to a period, not pursuing vast and endles hopes.

The furnishing of *Perseus* with necessaries was that which onely advanced his attempt and drew fortune to bee of his side: For hee had speede from *Mercury*, concealing of his counsels from *Orcus*, and *Providence* from *Pallas*.

Neither is it without an Allegory, and that full of matter to, that those wings of celerity were fastened to *Perseus* his heeles, and not to his ankles, to his feete and not to his shoulders; because speed and celerity is required, not so much in the first preparations for Warre, as in those things which second and yeeld ayd to the first: for there is no error in Warre more frequent, then that prosecutions and subsidiary forces doe fayle to answer the alacrity of the first onsets.

Now for that helmet which *Pinn-*
to gaue him; powerfull to make men inuisible, the morall is plaine: But that two-fold gift of providence

(to

(to wit the shield & looking glasse) is full of moralitie: for that kinde of providēce which like a sheild auoids the force of blowes is not alone needfull, but that also by which the strength, and motions, and counsels of the enemy are discryed, as in the looking glasse of *Pallas*.

But *Persens* albeit hee were sufficiently furnished with aide and courage, yet was hee to doe one thing of speciall importance before hee entered the lists with this Monster, and that was to haue some intelligence with the *Grea*. These *Grea* are treasons which may bee termed the Sisters of Warre, not descended of the same stocke, but far vnlike in nobilitie of birth; for Warres are generall and heroicall, but Treasons are base and ignoble. Their description is elegant: for they are saide to bee gray-headed, and like olde women from their birth, by reason that Traitors are continually vext with cares and trepidations. But all their strength (before they breake out
into

into open Rebellions) consists either in an eye or in a tooth; for euery faction alienated from any state contemplates and bites. Besides; this eye and tooth is as it were common: for whatsoever they can learne and know is delivered and carried from one to another by the hands of faction. And as concerning the tooth, they doe all bite alike, and sing the same song, so that heare one and you heare all. *Perseus* therefore was to deale with these *Gree* for the loue of their eye and tooth. Their eye to discover, their tooth to sowe rumors and stirre vp enuy, and to molest and trouble the mindes of men. These things therefore being thus disposed and prepared, hee addresthes himselfe to the action of Warre, and settes vpon *Medusa* as she slept: for a wise Captaine will euer assault his enemy when hee is vnprepared and most secure: and then is there good vse of *Pallas* her Glasse: For most men, before it come to the push, can acutely prie into and discern their enemies estate:

estate: but the best vse of this Glasse is in the very point of danger, that the manner of it may be so considered, as that the terrour may not discourage, which is signified by that looking in- to this Glasse with the face turned from *Medusa*.

The monsters head being cut off, there follow two effects: The first was the procreation and raising of *Pegasus*, by which may evidently be vnderstood *Fame*, that (flying thro- row the world) proclaims victory: The second is the bearing of *Medu- saes* head in his shield, to which there is no kind of defence for excellency comparable: for the one famous and memorable Act prosperously effe- cted and brought to passe, doth re- straine the motions and insolencies of enemies, and makes enuy her selfe silent and amazed.

ENDY-

ENDYMION, or a Favorite,

IT is saide that *Luna* was in loue with the Shepheard *Endymion*, and in a strange and vnwonted manner bewrayed her affection: for hee lying in a Caue framed by nature, vnder the mountaine *Latmus*, shee oftentimes descended from her sphere to enioy his companie as hee slept, and after shee had kissed him ascended vp againe. Yet notwithstanding this his idlenesse and sleepy security did not any way impaire his estate or fortune; for *Luna* brought it so to passe that hee alone (of all the rest of the Shepheardes) had his flocke in best plight, and most fruitfull.

This Fable may haue reference to the nature and disposition of Princes: for they beeing full of doubts and prone to ieaiousie, doe not easilie acquaint men of prying and curious eyes, and as it were of vigilant

vigilant and wakefull dispositions, with the secret humours and manners of their life : but such rather as are of quiet and obseruant natures, suffering them to doe what they list without further scanning, making as if they were ignorant and perceiving nothing, but of a stupid disposition and possessed with sleepe, yeelding vnto them simple obedience, rather then flie complements : for it pleaseth Princes now and then to descend from their thrones of Maiesie (like *Luna* from the superiour orbe) and laying aside their Robes of dignity (which alwayes to be cumbred with, would seeme a kinde of burthen) familiarly to conuerse with men of this condition, which they thinke may bee done without danger ; a quality chiefly noted in *Tiberius Cesar*, who (of all others) was a Prince most seuer, yet such onely were gracious in his fauour, as being well acquainted with his disposition, did yet constantly dissemble as if they knewe nothing.

This

This was the custome also of *Lewis* the eleuenth king of France, a cautious and wily Prince.

Neither is it without elegancy, that the cause of *Endymion* is mentioned in the Fable, because it is a thing vsuall with such as are the fauourites of Princes, to haue certaine pleasant retyring places whither to inuite them for recreation both of body and minde, and that without hurt or preiudice to their fortunes also. And indeed these kinde of fauourites are men commonly well to passe: for Princes although peraduenture they promote them not euer to places of honour, yet doe they aduance them sufficiently by their fauor and countenance: neither doe they affect them thus onely to serue their owne turne, but are woont to enrich them now and then with great dignities and bounties.

The

THE SISTER OF THE
GYANTS, or Fame.

IT is a Poeticall relation that the Gyants begotten of the Earth made warre vpon *Iupiter*, and the other Gods, and by the force of lightning they were resisted and ouerthrowne. Whereat the Earth being excitated to wrath, in reuenge of her children brought foorth *Fame*, the youngest Sister of the Gyants.

*Illam, terra parens ira irritata Deo,
runt*

*Extremam, (ut perhibent) Cao En-
celadoque sororem,*

Progenit. —

Prouok't by wrothfull Gods the
mother Earth

Giues *Fame* the Gyants youngest
sister birth.

The meaning of the Fable seemes
to bee thus, By the Earth is signi-
C fied

fied the nature of the vulgar, alwayes
 swolne and malignant, and still broa-
 ching new scandals against superiors,
 and hauing gotten fit opportunity,
 stirres vp rebels, and seditious persons,
 that with impious courage doe mo-
 lest Princes, and endeouour to subuert
 their estates : but being suppressed, the
 same naturall disposition of the peo-
 ple still leaning to the viler sort, (be-
 ing impatient of peace and tranqui-
 lity) spread rumours, rayse malicious
 flanders, repining whisperings, infa-
 mous libels, and others of that kinde,
 to the detraction of them that are in
 authority : So as rebellious actions,
 and seditious reports, differ nothing
 in kinde and blood, but as it were in
 Sex onely; the one sort being Mascu-
 line, the other Feminine.

ACTAEON, and PENTHEUS,
 or a curious Man.

THe curiositie of Men, in prying into secrets, & coueting with an indiscreete desire to attaine the knowledge of things forbidden, is set forth by the Ancients in two examples: the one of *Acteon*, the other of *Pentheus*.

Acteon hauing vnawares, and as it were by chance beheld *Diana* naked, was turned into a Stag, and deuoured by his owne Dogs.

And *Pentheus* climbing vp into a tree, with a desire to bee a spectatour of the hidden sacrifices of *Bacchus*, was stricken with such a kinde of frensie, as that whatsoeuer hee look't vpon, he thought it alwayes double, supposing (among other things) hee saw two *Sunnes*, and two *Thebes*; insomuch that running towardes *Thebes*, spying another *Thebes*, instantly turned backe againe, and so

52. THE WISEDOME

kept still running forward and backward with perpetuall vnrest.

*Eumenidum veluti demens videt
agmina Pentheus.*

*Et Solem geminum, duplices se
ostendere Thebas.*

Pentheus amaz'd doth troupes of
furies spie,
And Sunne and Thebes seeme
double to his eye,

The first of the Fables pertaines
to the secrets of Princes: the second
to diuine mysteries. For those that
are neere about Princes, and come
to the knowledge of more secretes
then they would haue them, doe
certainely incurr great hatred. And
therefore (suspecting that they are
shot at, and opportunities watcht for
their ouerthrowe) doe leade their
lives like Stagges, searefull and full
of suspition. And it happens ofte-
times that their Seruants, and those
of their household (to insinuate into
the Princes fauour) doe accuse them

to their destruction: for against whom-
soeuer the *Princes* displeasure is know-
en, looke how many seruantes that
man hath, and you shall finde them
for the most part so many traytours
vnto him, that his end may proue to
belike *Atreons*.

The other is the misery of *Pen-
thens*: for they that by the height
of knowledge and nature in philo-
sophy, hauing climed, as it were,
into a tree, doe with rash attempres
(vnmindfull of their frailty) pry into
the secrets of diuine mysteries, and
are iustly plagued with perpetuall
inconstancy, and with wauering
and perplexed conceits: for seeing
the light of nature is one thing, and
of grace another, it happens so to
them as if they saw two *Sunnes*. And
seeing the actions of life, and de-
crees of will doe depend of the vn-
derstanding, it followes that they
doubt, and are inconstant no lesse in
will then in opinion, and so in like
manner they may bee said to see
two *Thebes*: for by *Thebes* (seeing
C 3 there

there was the habitation and refuge of *Pentheus*) is meant the ende of actions. Hence it comes to passe that they knowe not whither they goe, but as distracted and vnresolved in the scope of their intentions, are in all things carried about with sudden passions of the mind.

ORPHEVS, or Philosophie.

THE tale of *Orpheus*, though common, had neuer the fortune to bee fitly applied in euerie point. It may seeme to represent the image of Philosophie: for the person of *Orpheus* (a man admirable and diuine, and so excellently skilled in all kinde of harmonie, that with his sweet rauishing musicke hee did as it were charme and allure all things to follow him) may carry a singular description of Philosophy: for the labours of *Orpheus* doe so far exceed the labours of *Hercules*, in dignity and efficacy, as the works of wisdom, excell the workes of fortitude.

Orpheus

Orpheus for the loue hee bare to his wife (snatcht as it were from him by vntimely death, resolved to goe downe to *Hell* with his Harpe, to trie if he might obtaine her of the infernall powers. Neither were his hopes frustrated: for hauing appeased them with the melodious sound of his voice and touch, preuayled at length so farre, as that they graunted him leaue to take her away with him, but on this condition that she should follow him, and hee not to looke backe vpon her, till hee came to the light of the vpper World, which hee (impatient of, out of loue and care, and thinking that hee was in a manner past all danger) neuerthelesse violated, insomuch that the couenant is broken, and shee forthwith tumbles backe againe headlong into hell. From that time *Orpheus* falling into a deepe melancholy became a contemner of women kinde, and bequeathed himselfe to a solitary life in the deserts, where by the same melody of his voyce and

harpe, hee first drew all manner of wild beasts vnto him, who (forgetfull of their sauage fiercenesse, and casting off the precipitate prouocations of lust and furie, not caring to satiate their voracity by hunting after prey) as at a *Theater* in fawning and reconciled amitie one towards another, stand all at the gaze about him, and attentiuely lend their eares to his Musicke. Neither is this all: for so great was the power and alluding force of his harmonie, that hee drew the woods and moued the very stones to come and place themselves in an orderly and decent fashion about him. These things succeeding happily and with great admiration for a time, at length certaine *Thracian* Women (possessed with the spirit of *Bacchus*) made such a horrid and strange noise with their *Cornets*, that the sound of *Orpheus* harpe could no more be heard, insomuch as that Harmonie, which was the bond of that order and society being dissolued, all disorder beganne againe

again, and the beasts (returning to their wonted nature) pursued one another vnto death as before: neither did the trees or stones remaine any longer in their places: and *Orpheus* himselfe was by these femall *Faries* torne in pieces, and scattered all ouer the desert. For whose cruell death the riuer *Helicon* (sacred to the Muses) in horrible indignation, hid his head vnder ground, and raised it againe in another place.

The meaning of this Fable seemes to bee thus. *Orpheus* musicke is of two sorts, the one appeasing the infernall powers, the other attracting beasts and trees. The first may bee fitly applyed to naturall philosophy, the second to morall or ciuill discipline.

The most noble worke of naturall philosophie, is the restitution and renouation of thinges corruptible, the other (as a lesser degree of it) the preservation of bodies in their estate, deteining them from dissolution and putrefaction. And if

this gift may be in mortals, certainly it can bee done by no other meanes then by the due and exquisite temper of nature, as by the melodie and delicate touch of an instrument. But seeing it is of all things the most difficult, it is seldome or neuer attained vnto, and in all likelihood for no other reason, more then through curious diligence and vntimely impatience. And therefore Philosophie hardlie able to produce so excellent an effect, in a pensiue humour (and not without cause) busies herselfe about humane objects, and by perswasion and eloquence, insinuating the loue of vertue, equitie, and concord in the minds of men, drawes multitudes of people to a societie, makes them subiect to lawes, obedient to gouernement, and forgetfull of their vnbridled affections, whilst they giue eare to precepts, and submit themselves to discipline, whence followes the building of houses, erecting of townes, and planting of fieldes and orchardes, with trees and
the

the like, inſomuch that it would not bee amiſſe to ſay, that euen thereby ſtones, and woodes were called together, and ſetled in order. And after ſerious triall made and fruſtrated about the reſtoring of a body mortall; this care of ciuill affayres followes in his due place: Becauſe by a plaine demonſtration of the vneuitable neceſſity of death, mens mindes are mooued to ſeek eternity by the fame and glory of their merits. It is wiſely alſo ſayd in the Fable, that *Orpheus* was auerſe from the loue of women and marriage, becauſe the delights of wedlocke and loue of children doe for the moſt part hinder men from enterpriſing great and noble deſignes for the publique good, holding poſterity a ſufficient ſtep to immortality without actions.

Befides euen the very workes of wiſedome, (although amongſt all humane things they doe moſt excell.) doe neuertheleſſe meeete with their periods. For it happens that
(after

(after kingdomes and common-
 wealths haue flourished for a time)
 euen tumults, and seditions, and
 warres arise; in the midst of which
 hurly burlies : first lawes are silent,
 men returne to the prauitie of their
 natures, fields and townes are wa-
 sted and depopulated, and then, (if
 their furie continue) learning and
 philosophy must needs be dismem-
 bred, so that a few fragments onely,
 and in some places will bee found
 like the scattered boords of shippe-
 wracke, so as a barbarousage must
 follow; and the streames of *Heli-*
con being hid vnder the earth vntill
 (the vicissitude of things passing)
 they breake out againe and appeare
 in some other remote nation,
 though not perhappes in the same
 climate.

COELVM

Cœlum, or Beginnings.

VVe haue it from the Poets by tradition, that *Cœlum* was the ancientest of the Gods; and that his members of generation were cut off by his sonne *Saturne*. *Saturne* had many children, but deuoured them as soone as they were borne. *Iupiter* onely escapt, who beeing come to mans estate, thrust *Saturne* his father into hell, and so vsurped the kingdome. Moreouer hee pared off his fathers genitals with the same faulchin that *Saturne* dismembred *Cœlum*, and cast them into the Sea, from whence came *Venus*. Not long after this, *Iupiter* (being scarce settled and confirmed in this kingdome) was inuaded by two memorable warres. The first of the *Titans*, in the suppressing of which, *Sol* (who alone of all the *Titans* favouring *Iupiters* side) tooke exceeding great paines. The second was
of

of the Giants, whom *Iupiter* himselfe destroyed with thunderboulds, and so all warres being ended, he raigned secure.

This Fable seemes enigmatically to shew from whence all things took their beginning, not much differing from that opinion of philosophers, which *Democritus* afterwarde laboured to maintayne, attributing eternity to the first Matter and not to the World. In which hee comes somewhat neere the trueth of diuine writ, telling vs of a huge deformed Masse, before the beginning of the sixe dayes worke.

The meaning of the Fable is this, By *Caelum*, may bee vnderstood that vast concauity, or vaulted compasse that comprehends all matter: and by *Saturne* may bee meant the matter it selfe, which takes from its Parent all power of generating: for the vniuersality or whole bulke of matter alwayes remaines the same, neither increasing or diminishing in respect of the Quality of its nature:

But

But by the diuers agitations and motions of it were first produced imperfect, and ill agreeing compositions of things, making as it were certaine worlds for proofes or allayes, and so in procelle of time a perfect fabricke or structure was framed, which should still retaine and keepe his forme. And therefore the gouernment of the first age was shadowed by the kingdome of *Saturne*, who for the frequent dissolutions and short continuances of things was aptly fained to deuoure his children. The succeeding gouernment was deciphered by the raigne of *Iupiter*, who confined those continuall mutations vnto *Tartarus*, a place signifying perturbation. This place seemes to bee all that middle space betweene the lower Superficies of Heauen and the center of the earth: in which all perturbation and fragility and mortality or corruption are frequent. During the former generation of things in the time of *Saturns* raigne, *Venus* was not borne: for

for so long as in the vniuersalitie of Matter, discord was better and more preualent then concord, it was necessary that there should bee a totall dissolution or mutation, and that in the whole fabricke. And by this kinde of generation were creatures produced before *Saturne* was deprived of his genitalles. When this ceased, that other which is wrought by *Venus*, immediatly came in, consisting in settled and preualent concord of things, so that Mutation should bee onely in respect of the partes, the vniuersall fabricke remaining whole and inuiolate.

Saturne they say was deposed and cast downe into Hell, but not destroyed and vtterly extinguisht, because there was an opinion that the world should relapse into the old *Chaos*, and *interregnum* againe, which *Lucretius* prayed might not happen in his time.

*Quod procul à nobis, fleat fortuna
gubernans.*

Et

*Et ratio potius quam res perswadeat
ipsa.*

Oh guiding prouidence bee gra-
cious,

That this Doomes-day bee farre
remou'd from vs.

And graunt that by vs it may bee
expected,

Rather then on vs in our times
effected.

for afterward the world should sub-
sist by its owne quantitie and power.
Yet from the beginning there was
no rest: for in the celestiaall Regions
there first followed notable mu-
tations, which by the power
of the *Sunne* (predominating ouer
superiour bodies) were so quieted;
that the state of the world should bee
conserued: and afterward (in infe-
riour bodies) by the suppressing and
dissipating of inundations, tem-
pests, windes, and generall earth-
quakes, a more peacefull and durable
agreement and tranquillitie of things
fol-

followed. But of this Fable it may conuertibly bee sayd, that the Fable containes philosophy, and philosophy againe the Fable: For wee know by faith, that all these things are nothing els but the long since ceasing and failing Oracles of Sence, seeing that both the Matter and Fabricke of the world are most truely referred to a Creator.

13

PROTEVS, or Matter.

THE Poets say that *Proteus* was *Neptunes* heard-man, a graue Syer, and so excellent a prophet, that hee might well bee termed thrice excellent: for hee knew not onely things to come; but euen things past aswell as present, so that besides his skill in diuination, hee was the messenger and interpreter of all Antiquities and hidden mysteries. The place of his abode was a huge vast caue, where his custome was every day at noone to count his flocke of
Sea-

Sea-calves, and then to goe to sleepe. Moreouer hee that desired his aduice in any thing, could by no other meanes obtaine it, but by catching him in Manacles, and holding him fast therewith; who neuerthelesse to beat liberty would turne himselfe into all manner of formes and wonders of nature, sometimes into fire, sometimes into water, sometimes into the shape of beastes and the like, till at length hee were restored to his owne forme againe.

This Fable may seeme to vnfolde the secrets of nature, and the properties of *Matter*. For vnder the person of *Proteus*, the first Matter (which next to God is the auncientest thing) may bee represented: for Matter dwelles in the concauity of heauen as in a Caue.

He is *Neptunes* bond-man, because the operations and dispensations of Matter are chiefly exercised in liquid bodies.

His flocke or hearde seemes to be nothing but the ordinarie *Species* of sensible

sensible creatures, plants, and mettals: in which Matter seemes to diffuse and as it were spend it selfe, so that after the forming and perfecting of these kindes, (having ended as it were her taske) shee seemes to sleepe and take her rest, not attempting the composition of any more *Species*. And this may bee the Morall of *Proteus* his counting of his flocke, and of his sleeping.

Now this is said to bee done, not in the morning, nor in the evening, but at noone, to wit at such time as is most fit, and conuenient for the perfecting and bringing forth of *Species* out of Matter, duely prepared and predisposed, and in the middle, as it were, betweene their beginnings and declinations, which wee knowe sufficiently (out of the holy history) to bee done about the time of the Creation: for then by the power of that diuine word (*Producat*) Matter at the Creators command did congregate it selfe (not by ambages or turnings, but instant-ly)

ly) to the production of its worke into an act and constitution of *Species*. And thus farre haue wee the Narration of *Proteus* (free, and vn-restrained) together with his flocke compleat: for the vniuersality of thinges with their ordinarie structures and compositions of *Species* beares the face of matter not limited and constrained, and of the flocke also of materiall beings. Neuerthelesse, if any expert Minister of Nature, shall encounter Matter by main force, vexing, and vrging her with intent and purpose to reduce her to nothing; shee contrariwise (seeing annihilation and absolute destruction cannot bee effected but by the omnipotencie of God) being thus caught in the straites of necessitie, doth change and turne her selfe into diuers strange formes and shapes of thinges, so that at length (by fetching a circuit, as it were) shee comes to a period, and (if the force continue) betakes herselfe to her former being. The reason of which constraint

streint or binding will bee more facile and expedite, if Matter be laide hold on by Manacles, that is, by extremities.

Now whereas it is fained that *Proteus* was a Prophet, well skilled in three differences of times, it hath an excellent agreement with the nature of Matter: for it is necessary that hee that will knowe the properties and proceedings of Matter, should comprehend in his vnderstanding the sum of all things, which haue been, which are, or which shall bee, although no knowledge can extend so farre as to singular and indiuiduall beings.

14.

MEMNON, or a youth too forward.

THE Poets say, that *Memnon* was the sonne of *Aurora*, who (adorned with beautifull armour, and animated with popular applause) came to the *Troiane* warre: where

where (in a rash boldnes, hasting vnto and thirsting after glory) he enters into single combate with *Achilles* the valiantest of all the *Grecians*, by whose powerfull hand hee was there slaine. But *Iupiter* pittying his destruction, sent birdes to modulate certain lamentable and dolefull notes at the Solemnization of his funerall obsequies. Whose statue also (the Sunne reflecting on it with his morning beames) did vsually (as is reported) send forth a mournfull sound.

This Fable may be applied to the vnfortunate destinies of hopefull young men, who like the sonnes of *Aurora* (pust vp with the glittering shew of vanity and ostentation) attempt actions aboue their strength, and prouoke and presse the most valiant *Heroes* to combate with them, so that (meeting with their ouermatch) are vanquished and destroyed, whose vntimely death is oft accompanied with much pittie and commiseration. For among all the
disasters

disasters that cannot happen to mortals, there is none so lamentable and so powrefull to mooue compassion as the flower of vertue cropt with too suddaine a mischance. Neither hath it beene often knowne that men in their greene yeares become so loathsome and odious, as that at their deathes either sorrow is stinted, or commiseration moderated: but that lamentation and mourning doe not only flutter about their obsequies like those funerall birds; but this pittifull commiseration doth continue for a long space, and especially by occasions and new motions, and beginning of great matters, as it were by the morning rayes of the *Sunne*, their passions and desires are renued.

TITHONVS, or Satiety.

IT is elegantly fained that *Tithonus* was the paramour of *Aurora*, who (desirous to enjoy his company) petitioned *Jupiter* that he might neuer die, but (through womanish oversight) forgetting to insert this clause in her petition, that hee might not withall grow old and feeble, it followed that hee was onely freed from the condition of mortality, but for oldage, that came vpon him in a maruellous and miserable fashion, agreeable to the state of those who cannot die, yet euery day grow weaker and weaker with age. Insomuch that *Jupiter* (in commiseration of this his misery) did at length metamorphose him into a Grasshopper.

This Fable seemes to bee an ingenuous Character or description of pleasure, which in the beginning, and as it were in the morning seemes

to be so pleasant and delightfull that men desire they might enioy & monopolize it for euer vnto themselves, vnmindefull of that Satietie and loathing, which (like old age) will come vpon them before they bee aware. And so at last (when the vse of pleasure leaues men, the desire and affection not yet yeelding vnto death) it comes to passe that men please themselves onely by talking and commemorating those things which brought pleasure vnto them in the flower of their age, which may be obserued in libidinous persons, and also in men of military professions: the one delighting in beastly talke, the other boasting of their valorous deeds, like Grasshoppers, whose vigour consists onely in their voyce.

16.

IVNOES SUTOR, or
BaseNESSE.

THe Poets say, that *Jupiter* to enjoy his lustfull delights took vpon him the shape of sundry creatures, as of a Bull, of an Eagle, of a Swanne, and of a golden shower: but beeing a Sutor to *Iuno* hee came in a forme most ignoble and Base, an object full of contempt and scorne, resembling indeed a miserable cuckow, weather beaten with raine and tempest, nummed, quaking, and halfe dead with cold.

This Fable is wise and seemes to bee taken out of the bowels of morallitie, the sence of it beeing this, That men boast not too much of themselves, thinking by ostentation of their owne worth to insinuate themselves into estimation and fauour with men, the successe of such intentions being for the most part measured by the nature and disposition

tion of those to whom men sue for grace: Who if of themselves they be indowed with no gifts and ornaments of nature, but are onely of haughtie and malignant spirits (intimated by the person of *Inno*) then are Sutors to knowe that it is good policie to omit all kind of apparance that may any way shew their owne least praise or worth: and that they much deceiue themselves in taking any other course. Neither is it enough to shew deformity in obsequiousnesse, vnlesse they also appeare euen abiect and base in their very persons.

17.

CYPRID, or an *Atome*.

THat which the Poets say of *Cupid* or *Loue* cannot properly be attributed to one and the selfe same person; and yet the difference is such, that (by reflecting the confusion of persons) the similitude may be received.

They

They say that *Lone* is the auncientest of all the Gods, and of all thinges else except *Chaos*, which they hold to bee a coteremporary with it. Now as touching *Chaos*, that by the auncients was neuer dignified with diuine honour, or with the title of the God. And as for *Lone*, they absolutely bring him in without a father, onely some are of opinion that hee came of an Egge which was laide by *Nox*, and that on *Chaos* hee begotte the Gods and all thinges else. There are foure things attributed vnto him, perpetuall infancie, blindnesse, nakednesse, and an Archery. There was also another *Lone* which was the youngest of the Gods, and he, they say, was the Sonne of *Venus*. On this also they bestowe the attributes of the elder *Lone*, as in some sort well apply vnto him.

This Fable tendes and lookes to the Cradle of *Nature*, *Lone* seeming to bee the appetite or desire of the first matter, or (to speake more
D 3 plaine)

plaine) the naturall motion of the *Atome*, which is that auncient and onely power that formes and fashions all thinges out of Matter, of which there is no Parent, that is to say, no cause, seeing euery cause is as a Parent to its effect. Of this power or vertue there can bee no cause in Nature (as for *God*, wee alwayes except him) for nothing was before it, and therefore no efficient cause of it. Neither was there any thing better knowne to nature, and therefore neither *Genus* nor *Forme*. Wherefore whatsoeuer it is, positue it is, and but inexpressible. Moreouer, if the manner and proceeding of it were to bee conceiued, yet could it not bee by any cause, seeing that (next vnto *God*) it is the cause of causes, it selfe onely without any cause. And perchance there is no likelielihood, that the manner of it may bee contained or comprehended within the narrow compasse of humane search. Not without reason therefore it is fained to come of an
 Egge

Egge which was layed by *Nox*. Certainly the diuine Philosopher grants so much. *Eccl. 3. 11. Cuncta fecit tempestatibus suis pulchra, & mundum tradidit disputationibus eorum, ita tamen ut non inueniat homo opus, quod operatus est Deus, a principio ad finem.* That is, he hath made euery thing beautifull in their seasons, also he hath set the world in their meditations, yet cannot man finde out the worke that God hath wrought, from the beginning euen to the end. For the principall Law of Nature, or power of this desire, created (by God) in these parcels of things, for concurring and meeting together (from whose repetitions and multiplications, all variety of creatures proceeded and were composed) may dazzle the eyes of mens vnderstandings, and comprehended it can hardly bee. The Greeke Philosophers are obserued to bee verry acute and diligent in searching out the materiall principles of things : but in the beginnings of

motion (wherein consists all the efficacy of operation) they are negligent and weake, and in this that wee handle, they seeme to be altogether blinde and stammering: for the opinion of the *Peripateticke*s concerning the appetite of Matter caused by Priuation, is in a manner nothing else but words, which rather sound then signifie any realty. And those that referre it vnto God, doe very well, but then they leape vp, they ascend not by degrees: for doubtlesse there is one chiefe lawe subordinate to God, in which all naturall things concurre and meete, the same that in the fore-cited Scripture is demonstrated in these wordes, *Opus, quod operatum est Deus a principio usque ad finem*, the worke that God hath wrought from the beginning euen to the ende. But *Democritus* which entred more deeply into the consideration of this point after hee had conceiued an *Atome* with some small dimension and forme, he attributed vnto it one onely desire,

or

or first motion simplie or absolute-
 lie. and another comparatiuelie or in
 respect : for hee thought that all
 thinges did properly tend to the cen-
 ter of the world, whereof those bo-
 dies which were more materiall desc-
 ended with swifter motion , and
 those that had lesse matter did on
 the contrary tend vpward. But this
 meditation was verie shallow con-
 taining lesse then was expedient :
 for neither the turning of the cele-
 stiall bodies in a round, nor shutting
 and opening of thinges may seeme
 to bee reduced or applied to this be-
 ginning. And as for that opinion
 of *Epicurus* concerning the casuall
 declination and agitation of the
Arome, it is but a meere toy, and a
 plaine euidence, that hee was igno-
 rant of that point. It is therefore
 more apparent (then wee could
 wish) that this *Cupid* or *Loue* re-
 maines as yet clouded vnder the
 shades of *Night*. Now as concer-
 ning his attributes: Hee is elegant-
 ly described with perpetuall infan-

cie or childhood, because compound bodies they seeme greater and more stricken in yeeres : Whereas the first feedes of things or *Atoms*, they are little and diminute, and alwayes in their infancie.

He is also well fained to bee naked, because all compound bodies to a man rightly iudging, seeme to be apparelled and clothed, and nothing to be properly naked but the first particles of things.

Concerning his blindnesse, the Allegorie is full of wisdom: for this *Lone* or Desire (whatsoever it bee) seemes to haue but little prouidence, as directing his pace and motion by that which it perceiues nearest, not vnlike blind men that go by feeling: More admirable then, must that chiefe diuine prouidence bee, which (from things empty and destitute of prouidence, and as it were blind) by a constant & fatall law produceth so excellent an order and beauty of things.

The last thing which is attributed

ted vnto *Loue* is *Archery*, by which is meant, that his vertue is such, as that it workes vpon a distant object: because that whatsoeuer operates a farre off, seemes to shoot, as it were, an arrowe. Wherefore whosoever holds the being both of *Atomes* and *Vacuity*, must needs inferre, that the vertue of the *Atome* reacheth to a distant object: for if it were not so, there could bee no motion at all, by reason of the interposition of *Vacuity*, but all things would stand stone still, and remaine immoouable.

Now as touching that other *Cupid* or *Loue*, he may well bee termed the yongest of the Gods, because he could haue no being, before the constitution of *Species*: And in his description the Allegory may bee applied and traduced to manners: Neuerthelesse hee holds some kinde of conformity with the Elder: For *Venus* doeth generally stirre vp a desire of coniunction and procreation, and *Cupid* her sonne doth apply this desire.

desire to some indiuiduall nature, so that the generall disposition comes from *Venus*, the more exact sympathy from *Cupid*, the one deriued from causes more neere, the other from beginnings more remote and fatall, and as it were from the elder *Cupid*, of whom euery exquisit sympathy doth depend.

DIOMEDES, or zeale.

D*omedes* flourishing with great fame and glory in the *Troian* warres, and in high fauour with *Pallas* was by her instigated (being indeed forwarder then he should haue beene) not to forbear *Venus* a iote, if he encountred with her in fight, which very boldly hee performed, wounding her in the right arme. This presumptuous fact hee carried cleare for a while, and being honored and renowned for his many heroicke deeds; at last returned into his

his owne countrey, where finding himselfe hard besteed with domesticke troubles, fled into *Italy*, betaking himselfe to the protection of Forreiners, where in the beginning hee was fortunate and royally enter-
 tained by King *Dannus* with sumptuous gifts, rayling many statues in honour of him throughout his Dominions. But vpon the very first calamity that hapned vnto this nation whereunto hee was fled for succour: King *Dannus* enters into a conceipt with himselfe that he had entertained a wicked guest into his family, and a man odious to the Goddes, and an impugner of their Diuinity, that had dared with his sworde to assault and wound that Goddesse, whom in their Religion they held it sacriledge so much as to touch. Therefore, that hee might expiate his countreyes guilt, (nothing respecting the duties of hospitality, when the bondes of Religion tied him with a more reuerend regarde) suddenlie slew *Diomedes*, commanding with-
 all

all, that his trophes and statues should be abolished and destroyed. Neither was it safe to lament this miserable destinie ; But euen his companions in armes , whilest they mourned at the funerall of their Captaine , and filld all the places with plaints and lamentations, were suddenly metamorphosed into birds like vnto Swannes, who when their deathap proacheth sing melodious and mournfull hymnes.

This Fable hath a most rare and singular subiect : for in any of the poeticall records, wherein the *Heroes* are mentioned , wee finde not that any one of them, besides *Diomedes*, did euer with his sword offer violence to any of the *Deities*. And indeed, the Fable seemes in him to represent the nature and fortune of man, who of himselfe , doth propound and make this as the end of all his actions, to worship some diuine power , or to follow some sect of Religion , though neuer so vaine and superstitious , and with force
and

and armes to defende the same: For although those bloudie quarrels for religion were vnknowne to the Auncients, (the heathen Gods not hauing so much as a touch of that iea-
lousie, which is an attribute of the true God) yet the wisdom of the auncient times seeme to bee so copious and full, as that, what was not knowne by experience, was yet comprehended by meditation and fictions. They then that endeavour to reforme and conuince any sect of Religion, (though vaine, corrupt, and infamous, shadowed by the person of *Venus*) not by the force of argument, and doctrine, and holiness of life, and by the weight of examples and authoritie, but labour to extirpate and roote it out by fire and sword, and tortures, are encouraged, it may be, thereunto by *Pallas*, that is by the acuity of *Prudence* and seueritie of iudgement, by whose vigour and efficacie, they see into the falsitie and vanitie of these errors. And by this their hatred of prauitie,
and

and good zeale to Religion, they purchase to themselves great glorie, and by the vulgar (to whom nothing moderate can be gratefull) are esteemed and honoured as the onely supporters of trueth and religion, when others seeme to be luke-warme, and full of feare. Yet this glorie and happinesse doth seldom endure to the ende, seeing euery violent prosperitie, if it preuent not alteration by an vntimely death, growes to be vnprosperous at last: For if it happen that by a change of gouernement this banished and depressed Sect gette strength, and so beare vp againe, then these zealous men so fierce in opposition before, are condemned, their very names are hatefull, and all their glory ends in obloquie,

In that *Diomedes* is sayde to be murdered by his hoast, it giues vs to vnderstand that the difference of religion breades deceit and treacherie, even among neere acquaintance.

Now

Now in that lamentation and mourning was not tolerated but punished, it puts vs in minde, that let there bee neuer so nefarious an acte done, yet there is some place left for commiseration and pity, that euen those that hate offences, should yet in humanity commiserate offenders, and pity their distresse, it being the extremity of euill when Mercy is not suffered to haue commerce with misery. Yea euen in the cause as well of religion as impietie, many men may bee noted and obserued to haue bene compassionate. But on the contrary the complaints and moanes of *Diomedes* followers, that is, of men of the same sect and opinion are woont to bee shrill and loude, like Swannes, or the birds of *Diomedes*. In whom also that part of the allegory is excellent to signifie, that the last words of those that suffer death for religion like the songs of dying Swannes, doe wonderfully worke vpon the mindes of men, and strike and remaine a long time

time in their senses and memories.

DAEDALVS, or *Mechanique*.

MEchanicall wisedome and industry, and in it vnlawfull science peruerter to wrong ends, is shadowed by the Ancients vnder the person of *Dædalus*, a man ingenious, but execrable. This *Dædalus* (for murthering his fellow seruant that emulated him) beeing bannished, was kindly intertayned (during his exile) in many Cities, and Princes Courts: for indeed hee was the rayser and builder of many goodly structures, as well in honour of the Gods, as for the beauty and magnificence of Cities, and other publicke places: but for his works of mischiefe hee is most notorious. It is he which framed that engine which *Pasiphae* vsed to satisfie her lust in companying with a bull, so that by
this

this his wretched industrie and pernicious device, that Monster *Minotaur* (the destruction of so many hopefull youthes) tooke his accursed and infamous beginning, and studying to couer and increase one mischief with another, for the security and preservation of this Monster hee inuented and built a Labyrinth, a worke for intent and vse most nefarious and wicked, for skill and workmanship famous and excellent. Afterward that he might not bee noted onely for works of mischief, but bee sought after as well for remedies, as for instruments of destruction; hee was the Authour of that ingenious device concerning the clue of threed, by which the Labyrinth was made passable without any let. This *Dadalus* was persecuted by *Minos* with great seuerity, diligence, and inquiry, but hee alwayes found the meanes to auoide and escape his tyranny. Lastly hee taught his sonne *Icarus* to flie, but the nouice in ostentation of his
art

art soaring too high, fell into the Sea, and was drowned.

The parable seemes to bee thus: In the beginning of it may bee noted that kinde of enuie or emulation that lodgerh and wonderfully swaies and domineeres amongst excellent artificers, there being no kinde of people more reciprocally tormented with bitter and deadly hatred then they.

The banishment also of *Dedalus* (a punishment inflicted on him against the rules of policie and prouidence) is worth the noting: for Artificers haue this prerogatiue to find entertainement and welcome in all countreys, so that exile to an excellent workeman can hardly bee termed a punishment, whereas other conditions and states of life can scarce liue out of their owne countrey. The admiration of artificers is propagated and increast in forraine and strange nations, seeing it is a naturall and inbred disposition of men to value their owne countrey-
men

men (in respect of Mechanicall works) lesse then strangers.

Concerning the vse of Mechanicall artes, that which followes is plaine. The life of man is much beholding to them, seeing many thinges (conducing to the ornament of religion, to the grace of ciuill discipline, and to the beautifying of all humane kinde) are extracted out of their treasures: and yet notwithstanding from the same *Megazine* or storehouse are produced instruments both of lust and death, for to omit the wiles of bandes) wee well know how farre exquisite poisons, warlike engines, and such like mischiefes (the effects of Mechanicall inuentions) doe exceede the *Minotaur* himselfe in malignitie and sauage cruelty.

Moreouer, that of the *Labyrinth* is an excellent Allegory, whereby is shadowed the nature of Mechanicall sciences: for all such handie-crafte workes as are more ingenious and accurate, may bee compared

to

to a Labyrinth in respect of subtilty and diuers intricate passages, and in other plaine resemblances, which by the eye of iudgement can hardly bee guided and discerned, but onely by the line of experience.

Neither is it impertinently added, that hee which inuented the intricate nookes of the Labyrinth, did also shew the commodity of the clue: for Mechanicall artes are of ambiguous vse, seruing as well for hurt as for remedy, and they haue in a manner power both to loose and bind themselves.

Vnlawfull trades, and so by consequence artes themselves are often persecuted by *Minos*, that is by lawes, which doe condemne them and prohibit men to vse them. Neuerthelesse they are hid and retained euery where, finding lurking holes, and places of receipt, which was well obserued by *Tacitus* of the Mathematicians and figure flingers of his time in a thing not much vnlike; *Genus (inquit) hominum quod in ciuitate*

*late nostra semper & retinebitur & ne-
sabitur.* There is a kind of men (say th
he) that wil alwayes abide in our city
though alwayes forbidden. And yet
notwithstanding vnlawfull and curi-
ous arts of what kinde soeuer, in tract
of time, when they cannot performe
what they promise, doe fall from the
good opinion that was held of them
(no otherwise then *Icarus* fell downe
from the skies) they grow to be con-
temned and skorned, and so perish by
too much ostentation. And to say
the trueth, they are not so happily re-
strayned by the reines of Law, as be-
wrayed by their owne vanity. (

ERICHONIVS, or Imposture.)

THE Poets fable that *Vulcan* sol-
lited *Minerva* for her virgi-
nity, and impatient of deniall with
an inflamed desire offered her vio-
lence, but in strugling his Seed fell
vpon the ground, whereof came

Eri-

Erichonius, whose bodie from the middle vpward was of a comely and apt proportion, but his thighes and legges like the taile of an Eele small and deformed. To which Monstrosity hee being conscious, became the first inuentor of the use of Chariots, whereby that parte of his bodie which was well proportioned might bee seene, and the other which was vglie and vncomelie might bee hid.

This strange and prodigious fiction may seeme to shew, that arte which (for the greate vse it hath of fire) is shadowed by *Vulcan*, although it labour by much struiuing with corporeall substances to force Nature, and to make her subiect to it (shee being for her industrious workes rightly represented by *Minerva*) yet seldome or neuer attaines the ende it aimes at, but with much adoe and great paines (wrestling as it were with her) comes shorte of its purpose, and produceth certaine imperfect birches and lame workes, faire

to the eye, but weak and defective in use with many Impostors (with much subtilty and deceit) set to view, and carry about, as it were, in triumph, as may for the most part bee noted in Chymicall productions, and other Mechanicall subtilties and nouelties, especially when (rather prosecuting their intent, then reclining their errors) they rather striue to overcome nature by force, then sue for her embracements by due obsequiousnesse and obseruance.

28

DEUCALION, or *Restitution.*

THE Poets say, that (the people of the old world being destroyed by a generall deluge) *Deucalion* and *Pirra* were onely left aliue; who praying with feruent and zealous deuotion, that they might know by what meanes to repayre mankind: had answere from an Oracle that they should obtaine what they desired, if taking the bones of their

E

mother

mother they cast them behind their backs, which at first stricke them with great amazement and despayre, seeing (all things being defaced by the flood) it would be an endlesse worke to finde their mothers seepulchre, but at length they vnderstoode that by bones the stones of the earth (seeing the earth was the mother of all things) were signified by the Oracle.

This Fable seemes to reueale a secret of Nature, and to correct an error familiar to mens conceits: for through want of knowledge, men thinke that things may take renouation and restauration from their putrefaction and dregs, no otherwise then the *Phoenix* from the ashes, which in no case can be admitted, seeing such kind of materials, when they haue fulfilled their periods, are vnapt for the beginnings of such things: we must therefore looke backe to more common principles.

22.

NEMESIS, or the Vindictitude
of things.

Nemesis is said to bee a Goddesse venerable vnto all, but to bee feared of none but potentates and fortunes fauourites. Shee is thought to bee the Daughter of *Oceanus* and *Nox*, Shee is purtrayed with winges on her shoulders, and on her head a Coronet; bearing in her right hand a iauelin of Ash, and in her left a Pitcher with the similitudes of *Aethiopians* engrauen on it: and lastly shee is described sitting on a Hart.

The Parable may bee thus vnfolded. Her name *Nemesis* doth plainly signifie Reuenge or Retribution, her office and administration being (like a Tribune of the people) to hinder the constant and perpetuall felicitie of happie men, and to interpose her word, *veto*, I forbid the continuance of it, that is, not onely to

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chastice

chastice insolencie, but to intermix prosperitie (though harmelesse and in a meane) with the vicissitudes of aduersitie, as if it were a custome, that no mortall man should bee admitted to the Table of the Gods but for sport. Truly when I read that Chapter, wherein *Cains Plinius* hath collected his misfortunes and miseries of *Augustus Caesar*, whom of all men I thought the most happy, who had also a kinde of arte to vse and enjoy his fortune, and in whose mind might bee noted neither pride, nor lightnesse, nor nicenes, nor disorder, nor melancholly (as that he had appointed a time to die of his owne accorde) I then deemed this Goddesse to bee great and powerfull, to whose altar so worthy a sacrifice as this was drawne.

The Parentes of this Goddesse were *Oceanus* and *Nox*, that is, the vicissitude of thinges, and diuine iudgment obscure and secret: for the alteration of thinges are aptly represented by the Sea, in respect of the
con-

OF THE ANCIENTS. 101

continually ebbing and flowing of it: and hidden providence is well set forth by the Night: for even the nocturnal Nemesis (seeing humane judgement differs much from divine) was seriously observed by the heathen.

Virgil Aeneid lib. 2.

— *Cadis & Rhipheus iustissimus*
unus,

Qui fuit ex Tenebris, & servantissi-
mus equi,

Dys aliter visum —

That day by Greekish force was
Ripheus slain,

So iust and strict observer of the
law,

As Troy within her walled did
not containe

A better man: Yet God then
good it saw.

Shee is described with winges, be-
cause the changes of things are so
sudden, as that they are seene, before

foreseene: for in the Records of all ages, wee finde it for the most parte true, that great potentates, and wise men haue perished by those misfortunes which they most contemned, as may bee obserued in *Marcus Cicerō*, who being admonished by *Decius Brutus* of *Octavius Cæsars* hypocriticall friendshippe and hollow heartednesse towards him, returnes this answer; *Te autem, mi Brute, sicut debeo, amo, quod istud quicquid est iugurum, me scire voluisti.* I must euer acknowledge my selfe (*Deare Brutus*) beholding to thee, in loue, for that thou hast beene so carefull to acquaint mee with that which I esteeme but as a needlesse trifle to bee doubted.

Nemesis is also adorned with a Coronet, to shew the enuious and malignant disposition of the vulgar, for when fortunes favorites and great potentates come to ruine, then doe the common people reioyce, setting as it were a crowne vpon the head of reuenge.

The

The Iauelin in her right hand
points at those, whom shee actually
strikes and pierceth thorow.

And before those, whom shee de-
stroyes not in their calamity and mis-
fortune, she euer presents that blacke
and dismall spectacle in her left hand:
for questionlesse to men sitting, as it
were, vpon the pinnacle of prosperi-
ty, the thoughts of death and paine-
fulnesse of sicknesse and misfortunes,
perfidiousnesse of friends, treachery
of foes, change of state, and such like,
seeme as ougly to the eye of their me-
ditations, as those *Ethiopians* pictu-
red in *Nemesis* her Pitcher. *Virgil* in
describing the battell of *Asium*,
speakes thus elegantly of *Cleopatra*.

Regina in medijs patria vocat agmina
sistro,

Nec dum etiam geminos a tergo
respicit angues.

The Queen amidst this hurly hur-
ruly stands,

And

And with her Country Timbrell
calles her bands;

Not spying yet where crawld be-
hinde her backe

Two deadly Snakes with venom
speckled blacke.

But not long after, which way soe-
uer she turned, troopes of *Ethiopians*
were still before her eyes.

Lastly, it is wisely added, that *Nemesis* rides vpon an *Hart*, because a
Hart is a most liuely creature. And
albeit it may be, that such as are cut
off by death in their youth, preuent
and shunne the power of *Nemesis*,
yet doubtles such, whose prosperity
and power continue long, are made
subiect vnto her, and lie as it were
troden vnder her feet.

ACHELOVS, or Battell.

IT is a Fable of antiquity, that
when *Hercules* and *Achelous* as
riuals contended for the mariage of
Deianira

Deianira, the matter drew them to combat, wherein *Achelous* tooke vpon him many diuerse shapes, for so was it in his power to doe, and amongst others, transforming himselfe into the likenesse of a furious wilde Bull, assaults *Hercules* and prouokes him to fight. But *Hercules* for all this, sticking to his olde humane forme, courageously encounters him, and so the combat goes roundly on. But this was the euent, that *Hercules* tore away one of the Bulls hornes, wherewith hee beeing mightilie daunted and grieued, to ransom his horne againe, was contented to giue *Hercules* in exchange thereof, the *Aeneathian* horne, or *Cornucopia*.

This Fable hath relation vnto the expeditions of warre, for the preparations thereof on the defensiu parte (which exprest in the person of *Achelous*) is very diuerse and vncertaine. But the inuading partie is most commonly of one sorte, and that very single, consisting of an ar-

mie by land, or perhaps of a Nauie
 by Sea. But for a King that in his
 owne Territorie expects an enemy,
 his occasions are infinite. Hee for-
 tifies townes, hee assembles men out
 of the countreyes and villages, hee
 raiseth Cittadels, hee buildes and
 breakes downe bridges, hee dispo-
 seth garrisons, and placeth troupes
 of Souldiers on passages of riuers;
 on portes, on Mountaines, and am-
 bushes in woodes, and is busied with
 a multitude of other directions, in-
 somuch that euery day hee prescri-
 beth new formes and orders, and
 then at last hauing accomodated
 all thinges compleate for defence, he
 then rightly represents the forme
 and manner of a fierce fighting
 Bull. On the other side, the inuader
 his greatest care is, the feare to bee
 distressed for victuals in an enemy
 Countrey. And therefore affects
 chiefly to hasten on battell: for if it
 should happen that after a fielde
 fought, hee prooue the victor, and as
 it were breake the horne of the Ene-
 my,

my, then certainly this followes that his enemy being stricken with terror and abased in his reputation, presently bewraies his weaknes, & seeking to re-
paire his losse, retires himself to some strong hold, abandoning to the Con-
querour the spoile and sacke of his country and cities : which may well bee termed a type of the *Amalthean* horne.

24

DIONYSVS, or *Passions*.

THEY say that *Semele*, *Iupiters* Sweete-heart (having bound her Paramour by an irrevocable oath to grant her one request which shee would require) desired that he would accompany her in the same forme, wherein hee accompanied *Inno* : which hee granting (as notable to denie) it came to passe that the miserable wench was burnt with lightning. But the infant which she bare in her wombe, *Iupiter* the Father tooke out, and kept it in a gash
which.

which hee cut in his thigh, till the moneths were compleate that it should be borne. This burden made *Jupiter* somewhat to limpe, whereupon the childe (because it was heauy and troublesome to its Father, while it lay in his thigh) was called *Dionysus*. Being borne, it was committed to *Proserpina* for some yeeres to be nurs't, and being growne vp, it had such a mayden face, as that a man could hardly iudge whether it were a boy or a girle. Hee was dead also, and buried for a time, but afterward reuiued. Being but a youth hee inuented, and taught the planting and dressing of Vines, the making also and vse of wine, for which becomming famous and renowned, hee subiugated the world, euen to the vttermost bounds of *India*. He rode in a Chariot drawen with *Tygers*. There danc't about him certaine deformed hobgoblins called *Cobali*, *Acratus*, and others, yea euen the Muses also were some of his followers. He tooke to wife *Ariadne*,
forsaken

forfaken and left by *Theseus*. The tree sacred vnto him was the *Iuie*. Hee was held the inuentor and institutor of Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to strike men, with fury or madnesse; for it is reported, that at the celebration of his Orgies, two famous worthies, *Pentheus* and *Orpheus* were torne in peeces by certaine frantickewomen, the one because he got vpon a tree to behold their ceremonies in these sacrifices, the other for making melody with his harpe. And for his gests, they are in a manner the same with *Iupiters*.

There is such excellent morality coucht in this Fable, as that Morall philosophy affoordes not better: for vnder the person of *Bacchus* is described the nature of affection, passion, or perturbation, the mother of which (though neuer so hurtfull) is nothing else but the obiekt of apparent good in the eyes of Appetite. And it is alwayes conceiued in an vnlawfull

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vnlawfull desire rashly propounded and obtayned, before well vnderstood and considered, and when it beginnes to growe, the Mother of it, which is the desire of apparent good by too much feruency is destroyed and perisheth : Neuertheless (whilest it is yet an imperfect *Embrio*) it is nourished and preserved in the humane soule, (which is as it were a father vnto it, and represented by *Iupiter*) but especially in the inferiour parte thereof, as in a thigh, where also it causeth so much trouble and vexation, as that good determinations and actions are much hindered and lamed thereby, and when it comes to be confirmed by consent and habite, and breakes out, as it were, into act, it remaines yet a while, with *Proserpina* as with a Nurse, that is, it seeks corners and secret places, and, as it were, caues vnder ground, vntill (the reynes of shame and feare being layde aside in a pampered audaciousnesse) it either takes the pretext of some vertue, or becomes

becomes altogether impudent and shamelesse. And it is most true, that every vehement passion is of a doubtfull sexe, as being masculine in the first motion, but feminine in prosecution.

It is an excellent fiction that of *Bacchus* his reuiuing: for passions doe sometimes seeme to bee in a dead sleepe, and as it were vtterly extinct, but we should not thinke them to be so indeede, no, though they lay, as it were, in their graue; for, let there be but matter and opportunitie offered, and you shall see them quickly to re-
 uiue againe.

The inuention of wine is wittily ascribed vnto him, every affection being ingenious and skilfull in finding out that which brings nourishment vnto it; And indeede of all thinges knowne to men, Wine is most powerfull and efficacious to excite and kindle passions of what kinde soeuer, as being in a maner, a common Nurse to them all.

Againe his conquering of Na-
 tions,

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tions, and vndertaking infinite expeditions is an elegant device; For desire neuer rests content with what it hath, but with an infinite and vnsatiable appetite still couets and gapes after more.

His Chariot also is well said to bee drawne by *Tygers*: for as soone as any affection shall from going afoote, bee aduanc't to ride in a Chariot, and shall captiuate reason, and leade her in a triumph, it growes cruell, vntamed, and fierce, against whatsoeuer withstandes or opposeth it.

It is worth the noting also, that those ridiculous hobgoblins are brought in, dancing about his Chariot: for euery passion doth cause, in the eyes, face, and gesture, certaine vndecent, and ill-seeming, apish, and deformed motions, so that they who in any kinde of passion, as in anger, arrogancy, or loue, seeme glorious and braue in their owne eyes, doe yet appeare to others misshapen and ridiculous.

In that the Muses are sayd to bee of his company, it shewes that there is no affection almost which is not soothed by some Arte, wherein the indulgence of wits doeth derogate from the glory of the Muses, who (when they ought to bee the mistresses of life) are made the wayting maydes of affections.

Againe, where *Bacchus* is sayd to haue loued *Ariadne*, that was reiect-
 ed by *Theseus*; it is an Allegory of
 speciall obseruation: for it is most
 certaine, that passions alwayes co-
 uet and desire that which experi-
 ence forsakes, and they all know
 (who haue payde deare for seruing
 and obeying their lusts) that whe-
 ther it be honour, or riches, or de-
 light, or glory, or knowledge, or
 any thing else which they seeke af-
 ter, yet are they but things cast off,
 and by diuers men in all ages, after
 experience had, vtterly reiected and
 loathed.

Neither is it without a mystery,
 that the *Iuie* was sacred to *Bacchus*:
 for

for the application holds, first, in that the *Iuie* remaines greene in winter. Secondly, in that it stickes too, embraceth, and ouertoppeth so many diuers bodies, as trees, walles, and edifices. Touching the first, euery passion doth by resistance, and relictation, and as it were, by an *Antiparistasis* (like the *Iuie* of the cold of winter) grow fresh and lusty. And as for the other euery predominate affection doth again (like the *Iuie*) embrace and limit all humane actions and determinations, adhering and cleauing fast vnto them.

Neither is it a wonder, that superstitious rites, and ceremonies were attributed vnto *Bacchus*, seeing euery giddy headed humour keeps in a manner, Reuell-rout in false religions: or that the cause of madnesse should be ascribed vnto him, seeing euery affection is by nature a short fury, which (if it growe vehement, and become habituall) concludes madnesse.

Neither is it without reason, that the *Iuie* was sacred to *Bacchus*. Con-

Concerning the rending and dis-
membring of *Pentheus* and *Orpheus*,
the parable is plaine, for euery preua-
lent affection is outragious and seuer
against curious inquiry, and whole-
some and free admonition.

Lastly, that confusion of
Jupiter and *Bacchus*, their persons
may bee well transferred to a para-
ble, seeing noble and famous acts, and
remarkable and glorious merits,
doe sometimes proceed from vertue,
and well ordered reason, and magna-
nimitie, and sometimes from a secret
affection, and hidden passion, which
are so dignified with the celebritie of
fame and glory, that a man can hard-
ly distinguish betweene the actes of
Bacchus, and the gests of *Jupiter*.

ATALANTA, or Gaine.

A *Talanta* who was reputed to excell in swiftnesse, would needes challenge *Hippomenes* at a match in running. The conditions of the Price were these: That if *Hippomenes* wonne the race, hee should espouse *Atalanta*; If hee were out-runne, that then hee should forfeit his life. And in the opinion of all, the victorie was thought assured of *Atalantas* side, beeing famous as shee was for her matchlesse and unconquerable speede, whereby shee had beene the bane of many. *Hippomenes* therefore bethinkes him, how to deceiue her by a tricke, and in that regarde provides three golden apples, or balles which hee purpose lie caried about him. The race is begunne, and *Atalanta* gets a good start before him. Hee seeing himselfe thus cast behinde, being mindfull of his deuice, throwes one of his

his golden balles before her, and yet not outright, but somewhat of the one side, both to make her linger, and also to drawe her out of the right course: shee out of a womanish desire, (beeing thus enticed with the beautie of the golden apple) leauing her direct race, runnes aside, and stoopes to catch the ball: *Hippomenes* the while holdes on his course, getting thereby a great start, and leaues her behinde him: But shee by her owne naturall swiftnesse, recouers her lost time, and gets before him againe. But *Hippomenes* still continues his sleight, and both the second and third times casts out his balles, those enticing delayes; and so by craft and not by his actiuitie wins the race and victorie.

This Fable seemes allegoricallie to demonstrate a notable conflict betweene Arte and Nature: for Art (signified by *Atalanta*) in its worke (if it bee not letted and hindred) is farre more swift then Nature, more speedie in pace; and sooner attaines
the

the ende it aimes at, which is manifest almost in every effect: As you may see in fruit-trees, whereof those that growe of a kernell are long ere they beare, but such as are grafted on a stocke a great deale sooner. You may see it in Clay, which in the generation of stones, is long ere it become hard, but in the burning of Bricks, is very quickly effected. Also in morrall passages you may obserue, that it is a long time ere (by the benefite of Nature) sorrow can bee asswaged and comfort attained, whereas *Philasophy* (which is, as it were, art of liuing) taries not the leisure of time, but doth it instantly, and out of hand; And yet this prerogative and singular agility of Art is hindered by certaine golden apples, to the infinite preiudice of humane proceedinges: for there is not any one *Art* or *Science* which constantly perseueres in a true and lawfull course, till it come to the proposed ende or marke: but euer and anone makes stops, after good begin-

beginnings leaues the race, and turns
aside to profit and commodity, like
Atalanta.

*Declinat cursus; utrumque volubile
rollit.*

Who doth her course forsake,
The rolling gold to take.

And therefore it is no wonder that
Arte hath not the power to conquer
Nature, and by pact or lawe of con-
quest, to kill and destroy her: but on
the contrary, it fallies out, that Arte
becomes subject to Nature, & yeelds
the obedience, as of a wife to her hus-
band.

26

PROMETHEVS, or the State
of man.

THE Ancients deliuer, that *Pro-
metheus* made a man of Clay,
mixt with certayne parcels taken
from diuers animales, who studying
to maintayne this his worke by Arte
(that

(that hee might not bee accounted a founder onely, but a propagatour of humane kinde) stole vp to heauen with a bundle of twigs, which hee kindling at the Chariot of the Sun, came downe againe, and communicated it with men: And yet they say, that (notwithstanding this excellent worke of his) hee was requited with ingratitude, in a treacherous conspiracie: For they accused both him and his inuention to *Iupiter*, which was not so taken as was meet it should, for the information was pleasing to *Iupiter* and all the Gods. And therefore in a merry mood, graunted vnto men, not onely the vse of fire, but perpetuall youth also, a boone most acceptable and desireable. They being, as it were, ouerioyed, did foolishly lay this gift of the Gods vpon the backe of an asse, who being wonderfully opprest with thirst, and neere a fountaine, was tolde by a Serpent (which had the custody thereof) that hee should not drinke, vnlesse
he

hee would promise to giue him the burden that was on his backe. The silly *Asse* accepted the condition, and so the restauration of youth (solde for a draught of water) past from men to Serpents. But *Prometheus* full of malice, being reconciled vnto men, after they were frustrated of their gift, but in a chafe yet with *Iupiter*, feared not to vse deceit in Sacrifice: for hauing killed two Bulles, and in one of their hides wrapt vp the flesh and fat of them both, and in the other onely the bones, with a great shew of religious deuotion, gaue *Iupiter* his choyse, who (detesting his fraude and hypocrisie, but taking an occasion of reuenge) chose that that was stuf with bones, and so turning to reuenge (when hee saw that the insolencie of *Prometheus* would not bee repressed, but by laying some grieuous affliction vpon mankinde, in the forming of which, hee so much bragged and boasted) commanded *Vulcan*, to frame a goodly

beautifull woman, which beeing
 done, every one of the Goddes be-
 stowed a gift on her ; whereupon
 shee was called *Pandora*. To this
 woman they gaue in her hand, a
 goodly Boxe, full of all miseries and
 calamities, onely in the bottome of
 it, they put *Hope*. With this Box
 shee comes first to *Prometheus*, thin-
 king to catch him, if peradventure,
 hee should accept it at her hands,
 and so open it : which hee neuerthe-
 lesse, with good prouidence and
 foresight refused. Whereupon shee
 goes to *Epimetheus* (who, though
 brother to *Prometheus*, yet was of a
 much differing disposition) and of-
 fers this Box vnto him, who, with-
 out delay, tooke it, and rashly ope-
 ned it, but when hee saw that all
 kinde of miseries came fluttering a-
 bout his eares, being wise too late,
 with great speede and earnest indea-
 uour, clapt on the couer, and so,
 with much adoe, retayned *Hope* sit-
 ting alone in the bottome. At last
Iupiter laying many and grieuous
 crimes

crimes to *Prometheus* his charge (as namely that hee had stollen fire from heaven, that in contempt of his Maiestie, hee sacrificed a bulles hide stufte with bones, that hee scornefully reiected his gift, and besides all this that hee offered violence to *Pallas*) cast him into chaines, and doomed him to perpetuall torment: and by *Jupiters* commaund, was brought to the mountaine *Caucasus*, and there bounde fast to a pillar that hee could not stirre; there came an Eagle also, that euery day sate tyring vpon his liuer, and wasted it, but as much as was eaten in the day, grew againe in the night, that matter for torment to worke vpon might neuer decay. But yet, they say, there was an end of this punishment: for *Hercules* crossing the Ocean in a Cup, which the Sunne gaue him, came to *Caucasus*, and set *Prometheus* at libertie, by shooting the Eagle with an arrowe. Moreover, in some nations there were instituted in the honour of *Prometheus*, certaine games of Lamp-bearcs,

beares, in which they then strived for the prize, were wont to carrie torches lighted; which, who so suffered to goe out, yeelded the place and victory to those that followed, and so cast backe themselves, so that whosoever came first to the marke with his torch burning, got the prize.

This Fable demonstrates and professeth many true and graue speculations, wherein some things haue bene heretofore well noted, others not so much astoucht.

Promethæus doth cleerely and elegantly signifie *Providence*. For in the vniuersalitie of Nature, the fabrique and constitution of Man onely was by the Ancients pickt out and chosen, and attributed vnto *Providence*, as a peculiar worke. The reason of it seemes to bee, not onely in that the nature of man is capable of a minde and vnderstanding, which is the seat of *Providence*, and therefore it would seeme strange and incredible that the reason

son and minde should so proceede
 and flowe from dumbe and deafe
 principles, as that it should necessa-
 rily bee concluded, the soule of man
 to bee indued with providence, not
 without the example, intention, and
 stampe of a greater providence. But
 this also is chiefly propounded, that
 man is as it were, the center of the
 world, in respect of finall causes, so
 that if man were not in nature, all
 thinges would seeme to straye and
 wander without purpose, and like
 scattered branches (as they say)
 without inclination to their ende:
 for all things attend on man, and hee
 makes vse of, and gathers fruite from
 all creatures: for the revolutions
 and periods of Starres make both
 for the distinctions of times, and
 the distribution of the worlds site.
Meteors also are referred to the
 Presages of tempests, and winds are
 ordained, as well for nauigation, as
 for turning of Milles, and other en-
 gines: and plants, and animals of
 what kinde soeuer, are vsefull either

for mens houses, and places of shelter, or for raiment, or for food, or medicine, or for ease of labor, or in a word, for delight & solace, so that all things seeme to worke, not for themselves, but for man.

Neither is it added without consideration, that certaine particles were taken from diuerse liuing creatures, and mixt and tempered with that clayie masse, because it is most true that of all thinges comprehended within the compasse of the vniuerse, Man is a thing most mixt and compounded, insomuch that he was well termed by the Auncients, A little world: for although the *Chymiques* doe, with too much curiositie, take and rest the elegancie of this word (*Microcosme*) to the letter, contending to finde in man all minerals, all vegetables and the rest, or any thing that holdes proportion, with them, yet this proposition remaines sound and whole, that the body of man, of all materiall beings, is found to bee most compounded, and

and most organically, whereby it is indued and furnished with most admirable vertues and faculties. And as for simple bodies, their powers are not many, though certaine and violent, as existing without being weakened, diminished, or stented by mixture: for the multiplicity and excellency of operation haue their residence in mixture and composition, and yet neuertheless, man in his originals, seemes to bee a thing vnarmed, and naked, and vnable to helpe it selfe, as needing the ayd of many things; therefore *Prometheus* made haste to finde out fire, which suppeditates & yeelds comfort and helpe, in a manner, to all humane wants and necessities: so that if the soule bee the forme of formes, and if the hand be the instrument of instruments; fire deserues well to bee called the succour of succours, or the helpe of helps, which infinite wayes affoord sayd and assistance to all labours and mechanically artes, and to the sciences themselves.

The manner of stealing this fire is aptly described, euen from the nature of the thing: It was, as they say, by a bundle of twigs helde to touch the Chariot of the Sunne: for twigs are vsed in giuing blowes or stripes, to signifie cleerely, that fire is ingendred by the violent percussion, and mutuall collision of bodies, by which their materiall substances are attenuated and set in motion, and prepared to receiue the heat or influence of the heauenly bodies, and so, in a clandestine manner, and as it were, by stealth, may be sayd to take and snatch fire from the Chariot of the Sunne.

There followes next a remarkable part of the parable, That men in stead of gratulation, and thankiuing, were angry, and expostulated the matter with *Prometheus*, in somuch that they accused both him and his inuention vnto *Iupiter*, which was so acceptable vnto him, that hee augmented their former commodities with a new bounty.

Seemes

Seemes it not strange, that ingratitude towards the authour of a benefit (a vice, that in a manner, contains all other vices) should finde such approbation and reward? No, it seemes to bee otherwise: for the meaning of the Allegory is this, That mens outcries vpon the defects of nature and Arte, proceede from an excellent disposition of the minde, and turne to their good, whereas the silencing of them is hatefull to the Gods, and redounds not so much to their profit: For they that infinitely extoll humane nature, or the knowledge they possesse, breaking out into a prodigall admiration of that they haue and enioy, adoring also those sciences they professe, would haue them bee accounted perfect; they doe first of all shewe little reuerence to the diuine nature, by equalizing, in a manner, their owne defects with Gods perfection; Againe, they are wonderfull iniurious to men, by imagining they haue attained the highest steppe

of knowledge (resting themselves contented) seeke no further. On the contrary, such as bring nature and Arte to the barre with accusations and billes of complaint against them, are indeede of more true and moderate iudgements: for they are euer in action, seeking alwayes to finde out new inuentions. Which makes mee much to wonder at the foolish and inconsiderate dispositions of some men, who (making themselves bondslaues to the arrogancy of a fewe) haue the philosophy of the Peripateticques (containing onely a portion of Græcian wisdom, and that but a small one neither) in so great esteeme, that they hold it, not onely an vnprofitable, but a suspicious, and almost hainous thing, to lay any imputation of imperfection vpon it. I approoue rather of *Empedocles* his opinion, (who like a madman, and of *Democritus* his iudgement, who with great moderation complained how that all thinges were inuolued
in a

in a mist) that wee knew nothing, that wee discerned nothing, that trueth was drowned in the depthes of obscurity, and that false things were wonderfully ioyned and intermixt with true (as for the new Academie that exceeded all measure) then of the confident and pronuntiatiue schoole of *Aristotle*. Let men therefore bee admonished, that by acknowledging the imperfections of Nature and Arte, they are gratefull to the Gods, and shall thereby obtaine new benefits and greater fauours at their bountifull hands, and the accusation of *Prometheus* their Authour and Master, (though bitter and vehement) will conduce more to their profit, then to bee effuse in the congratulation of his inuention: for in a word, the opinion of hauing enough, is to bee accounted one of the greatest causes of hauing too little.

Now as touching the kind of gift which men are sayd to haue receiued in reward of their accusation (to wit,

wit, an euer fading flower of youth) it is to shewe, that the Ancients seemed not to despayre of attayning the skill by meanes and medicines, to put off olde age, and to prolong life, but this to bee numbred rather among such things as (hauing beene once happily attayned vnto) are now through mens negligence and carelesnesse, vtterly perished and lost; then among such as haue beene alwayes denied and neuer granted: For they signifie and shewe, that by affoording the true vse of fire, and by a good and sterne accusation and conuiction of the errours of Arte, the diuine bountie is not wanting vnto men in the obtayning of such gifts, but men are wanting to themselves in laying this gift of the Gods vpon the backe of a silly and slow-paced asse, which may seeme to bee Experience, a stupid thing, and full of delay: from whose leasurely and snail like pace, proceedes that complaint of lifes breuity, and Artes length. And, to say the truth, I am
of

of this opinion, that those two faculties *Dogmaticall* and *Empiricall*, are not as yet well ioyned and coupled together, but as new gifts of the Gods imposed either vpon philosophicall abstractions, as vpon a flying bird, or vpon slow and dull experience as vpon an asse. And yet, mee thinkes, I would not entertaine an ill conceit of this asse, if it meet not for the accidents of trauel and thirst: for I am perswaded, that who so constantly goes on, by the conduct of experience, as by a certayne rule and method, and not couets to meet with such experiments by the way, as conduce, either to gaine or ostentation (to obtayne which, he must be faine to lay downe & sell this burden) may prooue no vnfit porter to beare this newe addition of diuine munificence.

Now, in that this gift is sayde to passe from men to serpents, it may seeme to bee added to the Fable for ornaments sake in a manner, vnlesse it were inserted to shame men, that hauing

hauing the vse of that celestiaall fire, and of so many arts, are not able to get vnto themselues such things as Nature it selfe bestowes vpon many other creatures.

But that sudden reconciliation of men to *Prometheus*, after they were frustrated of their hopes, contaynes a profitable and wise note, shewing the leuity & temerity of men in new experiments : for if they haue not present successe answerable to their expectation, with too sudden haste desist from that they began, and with precipitancy returning to their former experiments are reconciled to them againe.

The state of man in respect of Artes, and such things as concerne the intellect, being now described, the parable passech to Religion : For after the planting of Artes follows the setting of diuine principles, which hypocrisie hath ouerspread and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the persons of a true religious

ligious man and an hypocrite. In the one is contained fatnesse, which (by reason of the inflammation and fumes thereof) is called the portion of God, by which his affection and zeale (tending to Gods glory, and ascending towards heaven) is signified. In him also are contained the bowels of charitie, and in him is founde that good and wholesome flesh. Whereas in the other, there is nothing but drie and naked bones, which neuerthelesse doe stuffe vp the hide, and make it appeare like a faire and goodly sacrifice: By this may well bee meant those externall and vaine rites, and emptie Ceremonies by which men doe oppresse and fill vp the sincere worshippe of God, thinges composed rather for ostentation then any way conducing to true pietie. Neither doe they hold it sufficient to offer such mock-sacrifices vnto God, except they also lay them before him, as if hee had chosen and bespoken them. Certainly the Prophet in the person of God,

doth

doth thus expostulate concerning this choise. *Esay 58.5. Num tandem hoc est illud ieiunium, quod ELEGI, ut homo animam suam in diem unum affligat, & caput instar iuncea demitat?* Is it such a fast, that I haue chosen, that a man should afflict his soule for a day, and to bow down his head like a Bull-rush.

Having now toucht the state of Religion, the parable conuerts it selfe to the manners and conditions of humane life. And it is a common, but apt, interpretation, by *Pandora* to be meant pleasure and voluptuousnesse, which (when the ciuill life is pampered with too much *Arte*, and culture, and superfluitie) is ingendred, as it were, by the efficacy of fire, and therefore the worke of voluptuousnesse is attributed vnto *Vulcan*, who also himselfe doth represent fire. From this doe infinite miseries, together with too late repentance, proceede and ouerflowe the mindes, and bodies, and fortunes of men, and that not onely in respect of

of particular estates, but euen ouer kingdomes and common-wealthes: for from this fountaine haue warres, and tumults, and tyrannies deriued their originall.

But it would bee worth the labour, to consider how elegantly and proportionably this Fable doeth delineate two conditions, or (as I may say) two tables or examples of humane life, vnder the persons of *Prometheus* and *Epimetheus*: for they that are of *Epimetheus* his sect, are improuident, not foreseeing what may come to passe heereafter, esteeming that best which seemes most sweete for the present; whence it happens that they are overtaken with many miseries, difficulties, and calamities, and so leade their liues almost in perpetuall affliction, but yet notwithstanding they please their fancy, and out of ignorance of the passages of things, doe entertaine many vaine hopes in their minde, whereby they sometimes (as with sweete dreames) solace themselves

selues, and sweeten the miseries of their life. But they that are *Promethews* his schollers, are men endued with prudence, foreseeing things to come warily, shunning and auoyding many euils and misfortunes. But to these their good properties they haue this also annexed, that they depriue themselves, and defraud their *Genius* of many lawfull pleasures, and diuers recreations, and (which is worse) they vex and torment themselves with cares and troubles and intestine feares: For being chayned to the pillar of necessity, they are afflicted with innumerable cogitations (which because they are very swift, may be fitly compared to an Eagle) and those griping, and, as it were, gnawing and deuouring the liuer, vnlesse sometimes, as it were by night, it may bee they get a little recreation and ease of minde, but so, as that they are againe suddenly assaulted with fresh anxieties and feares.

Therefore this benefit happens
to

to but a very fewe of either condition, that they should retaine the commodities of prouidence, and free themselues from the miseries of care and perturbation; neither indeede can any attaine vnto it, but by the assistance of *Hercules*, that is, fortitude, and constancie of mind, which is prepared for euery euent, and armed in all fortunes, foreseeing without feare, enioying without loathing, and suffering without impatience. It is worth the noting also, that this vertue was not naturall to *Prometheus*, but aduentitall and from the indulgence of another: for no in-bred and naturall fortitude is able to encounter with these miseries. Moreouer this vertue was receiued and brought vnto him from the remotest parte of the *Ocean*, and from the Sunne, that is, from wisdom as from the Sunne, and from the meditation of inconstancy, or of the waters of humane life, as from the sailing vpon the *Ocean*, which two, *Virgill* hath well conioyned in these verses.

Felix

*Felix qui potuit rerum cognoscere
causas:*

*Quiq; metus omnes, & inexorabile
fatum*

*Subiecit pedibus, strepitumque Ache-
rontis anari.*

Happie is hee that knowes the
cause of things,

And that with dauntlesse courage
treads vpon

All feare and Fates, relentles threat-
nings,

And greedy throat of roaring A-
cheron.

Moreover, it is elegantlie added
for the consolation and confirma-
tion of mens mindes, that this noble
Heroe cross the Ocean in a Cuppe or
Panne, lest peradventure, they
might too much feare that the
straits and frankie of their nature will
not bee capable of this fortitude and
constancy. Of which very thing Se-
neca well conceiued when hee said,
*Magnum est habere simul fragilitatem
hominis*

humaniis, & securitatem Dei. It is a great matter for humane frailty and diuine securitie to bee one and the selfe same time, in one and the selfe sam Subject.

But now wee are to steppe backe a little to that, which by premeditation wee past ouer, lest a breach should bee made in those things that were so linckt together. That therefore which I could touch heere is that last crime imputed to *Prometheus*, about seeking to bereaue *Minerva* of her virginity: for questionlesly it was this hainous offence that brought that punishment of deuouring his liuer vpon him; which is nothing els but to shewe, that when wee are puffed vp with much learning and science, they goe about oftentimes, to make euen diuine Oracles subiect to sense and reason, whence most certainly followes a continuall distraction, and restlesse griping of the mind; wee must therefore with a sober and humble iudgement distinguish betweene humanitie and diuinitie,

nitie, and betweene the Oracles of
sense, and the mysteries of faith, vn-
lesse an hereticall religion, and a
commentitious philosophy bee plea-
sing vnto vs.

Lastly, it remaines that wee saye
something of the games of *Prome-
thens* performed with burning tor-
ches, which againe hath reference
to artes and sciences, as that fire, in
whose memorie and celebration,
these games were instituted, and it
containes in it a most wise admoni-
tion, that the perfection of sciences
is to bee expected from succession,
not from the nimblenesse and
promptnesse of one onely authour:
for they that are nimblest in course,
and strongest in contention, yet
happily haue not the lucke to keepe
fire still in their torch; seeing it
may bee as well extinguished by run-
ning too fast, as by going too slowe.
And this running and contending
with lampes, seemes long since to
bee intermitted, seeing all sciences
seeme euen now to flourish most in
their

their first Authours, *Aristotle*, *Gallene*, *Euclid*, and *Ptolomie*, succession hauing neither effected, nor almost attempted any great matter. It were therefore to bee wished, that these games in honour of *Prometheus* or humane nature were againe restored, and that matters should receiue successe by combate and emulation, and not hang vpon any one mans sparkling and shaking torch. Men therefore are to bee admonished to rouse vp their spirits, & trie their strengths and turnes, and not referre all to the opinions and braines of a few.

And thus haue I deliuered that which I thought good to obserue out of this so well knowne and common Fable; and yet I will not denie but that there may bee some things in it, which haue an admirable consent with the mysteries of Christian religion, and especially that sayling of *Hercules* in a Cuppe (to set *Prometheus* at liberty) seemes to represent an image of the diuine Word comming in flesh as in a fraile vessell

to redeeme *Man* from the slavery of *Hell*. But I haue interdicted my pen all liberty in this kind, lest I should vse strange fire at the Altar of the Lord.

27

SCYLLA and *ICARVS*, or the *Middle-way*.

Mediocrity or the *Middle-way* is most commended in morall actions, in contemplatiue sciences not so celebrated, though no lesse profitable and commodious: But in politicall employments to be vsed with great heede and iudgement. The Ancients by the way prescribed to *Icarus*, noted the mediocrity of manners: and by the way betweene *Scylla* and *Charybdis* (so famous for difficulty and danger) the mediocrity of intellectuall operations.

Icarus being to crosse the sea by flight, was commanded by his Father that hee should flie neither too
high

high nor too low ; for his wings being ioyned with waxe, if hee should mount too high, it was to be feared lest the wax, would melt by the heat of the Sunne ; and if too lowe, lest the mistie vapours of the Sea would make it lesse tenacious : But he in a youthfull iollity soaring too high, fell downe headlong and perished in the water.

The parable is easie and vulgar: for the way of vertue lies in a direct path betweene excelsse and defect. Neither is it a wonder that *Icarus* perished by Excesse, seeing that Excesse, for the most part, is the peculiar fault of youth, as Defect is of age, and yet of too euill and hurtfull wayes, youth commonly makes choyse of the better, defect being alwayes accounted worst: for whereas excelsse contaynes some sparkes of magnanimity, and like a bird claimes kindred of the Heauens, defect onely like a base worme crawles vpon the earth. Excellently there.

G

fore

fore said *Heracitus*, *Lumen siccum optima anima*. A drie light is the best soule : for if the soule contract moisture from the earth it becomes degenerate altogether. Againe on the other side, there must bee moderation vsed, that this light be subtilized by this laudable siccity, and not destroyed by too much feruency. And this much euery man for the most part, knowes.

Now they that would saile betweene *Scylla* & *Charibdis* must bee furnished, as well with the skill, as prosperous successe in nauigation : for if their shippesufall into *Scylla* they are split on the Rocks : if into *Charibdis* they are swallowed vp of a Gulfe.

The morall of this parable (which we will but briefly touch, although it containe matter of infinite contemplation) seemes to be this, that in euery Art and Science, and so in their Rules and Axiomes, there be a meane obserued betweene the rocks
of

of distinctions and the gulfes of vniuersalities, which two are famous for the wracke both of wittes and artes.

28.

SPHYNX, or Science.

THey say that *Sphinx* was a monster of diuerse formes, as hauing the face and voyce of a virgin, the winges of a bird, and the talents of a Griphin. His abode was in a mountaine neere the Citie of *Thebes*, hee kept also the high waies, and vsed to lie in ambush for trauelers, and so to surprize them; to whom (beeing in his power) he propounded certaine darke and intricate riddles, which were thought to haue beene giuen and receiued of the Muses. Now if these miserable captiues were not able instantly to resolve and interpret them in the midst of their difficulties and

doubts, shee would rend and teare them in pieces. The Countrey groaning a long time vnder this calamitie, the *Thebanes* at last propounded the kingdome as a reward vnto him that could interprete the riddles of *Sphinx*, there beeing no other way to destroy her. Whereupon *Oedipus* (a man of piercing and deepe iudgement, but maimed and lame by reason of holes bored in his feet) mooued with the hope of so great a reward, accepted the condition, and determined to put it to the hazard, and so with an vndaunted and bolde spirit, presented himselfe before the Monster, who asking him what creature that was, which after his birth went first vpon foure feet, next vpon two, then vpon three, and lastly vpon foure againe; answered forthwith that it was Man, which in his infancy immediately after birth crawles vpon all foure, scarce ventring to creepe, and not long after standes vpright
vpon

vpon two feete, then growing old he leanes vpon a staffe wherewith hee supports himselfe, so that hee may seeme to haue three feete, and at last in decreped yeeres, his strength failing him, hee falles groueling againe vpon foure, and lyes bed-rid. Having therefore by this true answer gotten the victorie he instantlie slew this *Sphinx*, and (laying her bodie vpon an asse) leades it, as it were, in triumph: and so (according to the condition) was created king of the *Thebanes*.

This Fable containes in it no lesse wisdom then elegancie, and it seemes to pointe at Science, especially that which is ioyned with practise: for Science may not absurdly bee termed a monster, as beeing by the ignorant and rude multitude alwayes held in admiration.

It is diuerse in shape and figure by reason of the infinite varietie of subjects wherein it is conuersant. A maiden face and voice is attributed

vnto it for its gracious countenance and volubilitie of tongue. Wings are added because Sciences and their inuentions, doe passe and flie from one to another, as it were in a moment, seeing that the communication of Science is as the kindling of one light at another. Elegantly also it is fained to haue sharpe and hooked talents, because the Axioms and argumentes of Science doe so fasten vpon the minde, and so strongly apprehend and hold it, as that it cannot stirre or euade, which is noted also by the diuine Philosopher. Eccl. 12. 11. *Verba sapientum* (saith he) *sunt tanquam aculei & veluti clauis in altum defixi*. The words of the wise are like goads, and like nailes driuen far in.

Moreouer, all Science seemes to bee placed in steepe and high mountaines: as being thought to be a loftie and high thing, looking downe vpon ignorance with a scornefull eye. It may bee obserued and seene also

also a great way, and far in compasse,
as things set on the toppes of moun-
taines.

Furthermore, Science may well
bee fained to besette the high wayes,
because which way soever wee turne
in this progresse and pilgrimage of
humane life, wee meete with some
matter or occasion offered for con-
templation.

Sphinx is sayde to haue receiued
from the Muses diuerse difficult
questions and riddles; and to pro-
pound them vnto men; which re-
maining with the Muses are free (it
may bee) from sauage crueltye: for
so long as there is no other ende of
studie and meditation, then to
know; the vnderstanding is not
rackt and imprisoned; but enioyes
freedome and libertie, and euen in
doubts and varietie findes a kinde of
pleasure and delectation: but when
once these *Aenigmes* are deliuered
by the Muses to *Sphinx*, that is, to
practise, so that it bee solicited and

urged by action, and election, and determination ; then they begin to bee troublesome and raging ; and vnlesse they be resolued and expedited, they doe wonderfullly torment and vex the mindes of men, distracting, and in a manner rending them into sundry parts.

Moreouer there is alwayes a two-folde condition propounded with *Sphinx* her *Enigmaes* ; To him that doth not expound them, distraction of minde, and to him that doeth, a kingdome : for hee that knowes that which hee sought to know, hath attained the end he aimed at, and euery attificer also commands ouer his worke.

Of *Sphinx* her riddles, there are generally two kindes ; some concerning the nature of things, others touching the nature of Man. So also there are two kindes of Emperies, as rewards to those that resolute them : the one ouer nature, the other ouer men ; for the proper and chiefe

chiefe ende of true naturall philosophy is to commaund and swaye ouer naturall beeings, as bodies, medicines, mechanickall workes, and infinite other thinges; although the schoole (being content with such thinges as are offered, and prying it selfe with speeches) doth neglect realties, and workes, treading them as it were, vnder foote. But that *Ænigma* propounded to *Oedipus* (by meanes of which hee obtained the *Thebane* Empire) belonged to the nature of man: For whosoever doth thoroughly consider the nature of man, may bee, in a maner, the contriuer of his owne fortune, and is borne to command, which is well spoken of the *Romane Arts*.

*Tu regere imperio populos, Romanæ
memento:*

Hæc tibi erunt artes.——

urged by action, and election, and determination ; then they begin to bee troublesome and raging ; and vnlesse they be resolued and expedited, they doe wonderfullly torment and vex the mindes of men, distracting, and in a manner rending them into sundry parts.

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Of *Sphinx* her riddles, there are generally two kindes ; some concerning the nature of things, others touching the nature of Man. So also there are two kindes of Emperies, as rewards to those that resolute them : the one ouer nature, the other ouer men ; for the proper and chiefe

chiefe ende of true naturall philosophy is to commaund and swaye over naturall beeings, as bodies, medicines, mechanicall workes, and infinite other thinges; although the schoole (being content with such thinges as are offered, and prying it selfe with speeches) doth neglect realties, and workes, treading them as it were, vnder foote. But that *Aenigma* propounded to *Oedipus* (by meanes of which hee obtained the *Thebane* Empire) belonged to the nature of man: For whosoever doth throughly consider the nature of man, may bee, in a maner, the contriuer of his owne fortune, and is borne to command, which is well spoken of the *Romane Arts*.

*Tu regere imperio populos, Romanus
memento:*

Hæc tibi erunt artes. —

Romane remember that with
 scepters awe
 Thy Realmes thou rule. These
 arts let be thy law.

It was therefore very apposit, that
Augustus Caesar (whether by preme-
 ditation or by a chance) bare a *Sphinx*
 in his Signet: for hee (if euer any)
 was famous not onely in politicall
 gouernement, but in all the course of
 his life; hee happily discovered ma-
 ny new *Aenigmaes* concerning the
 nature of Man, which if he had not
 done with dexterite and prompt-
 nesse, hee had oftentimes fallen into
 imminent danger and destruction.

Moreouer, it is added in the Fa-
 ble, that the body of *Sphinx* when
 shee was overcome was layde vpon
 an Asse: which indeede is an elegant
 fiction; seeing there is nothing so
 acute and abstruse, but (becing
 well vnderstoode and divulged)
 may bee apprehended by a slowe ca-
 pacitie.

Nci-

Neither is it to bee omitted, that *Sphinx* was overcome by a Man lame in his feet: for when men are too swift of foote and too speedy of pace in hasting to *Sphinx* her *Enigmes*, it comes to passe that (shee getting the vpper hand) their wits and mindes are rather distracted by disputations, then that euer they come to command by workes and effects.

16.

PROSERPINA, or Spirit,

Plato they say, being made king of the infernall dominions (by that memorable diuision) was in despaire of euer attaining any one of the superiour Goddesses in marriage, especially if hee should venter to court them either with wordes or with any amorous behauiour, so that of necessitie hee was to lay some plot to get one of them by rapine, most taking

taking therefore the benefit of opportunity, hee caught vp *Proserpina* (the daughter of *Ceres*, a beautifull virgin) as shee was gathering *Narcissus* flowers in the meadows of *Sicily*, and carried her away with him in his Coache to the *Subterranean* dominions, where shee was welcomed with such respect, as that shee was stiled the Lady of *Diu*. But *Ceres* her mother, when in no place she could finde this her onely beloved daughter, in a sorrowtull humour and distracted beyond measure, went compassing the whole earth with a burning torch in her hand, to seeke and recouer this her lost childe. But when shee saw that all was in vaine, supposing peradventure that she was caried to Hell, shee importuned *Jupiter* with many teares and lamentations, that shee might be restored vnto her again, and at length preuayled thus farre, That if shee had tasted of nothing in Hell, shee should haue leave to bring her
from

from thence. Which condition was as good as a deniall to her petition, *Proserpina* hauing already eaten three graines of a *Pome granat*. And yet for all this, *Ceres* gaue not ouer her suite, but fell to prayers and moanes afresh. Wherefore it was at last granted, that (the yeere being diuided) *Proserpina* should by alternate courses, remaine one fixe moneths with her husband, and other fixe moneths with her mother. Not long after this *Theseus* and *Perithous* in an ouer hardy aduenture attempted to fetch her from *Plutoes* bed, who being weary with trauell and sitting downe vpon a stone in Hell to rest themselues, had not the power to rise againe, but sate there for euer. *Proserpina* therefore remayned Queene of Hell, in whose honour there was this great priuiledge granted, That although it were enacted that none that went downe to Hell should haue the power euer to returne from thence, yet was this

lingu-

singular exception annexed to this law, that if any presented *Proserpina* with a golden bough, it should be lawfull for him to come and goe at his pleasure. Now there was but one onely such bough in a spacious and shady groue, which was not a plant neither of it selfe, but budded from a tree of another kinde, like a rope of Gumme, which being pluckt of another would instantly springe out.

This Fable seemes to pertaine to nature, and to diue into that rich and plentiful efficacy and varietie of subalternall creatures, from whom whatsoever wee haue is deriued, and to them doth againe returne.

By *Proserpina* the Auncientes mean: that æthereall spirits which (being separated from the vpper globe) is shut vp and detained vnder the earth (represented by *Pluto*) which the Poet well expressed thus.

Sine

*Sine recens tellus, seductaque nuper
ab alto.*

*Aethere, cognati retinebat semina
cali.*

Whither the youngling Tellus
(that of late

Was from the high-reard Aether
separate)

Did yet containe her teeming
wombe within

The liuing feedes of Heauen, her
neerest kin.

This spirit is fained to bee rapted
by the Earth, Because nothing can
with-hold it when it hath time and
leasure to escape. It is therefore
caught and stayed by a sudden con-
traction, no otherwise then if a
man should goe about to mixe ayre
with water, which can bee done by
no meanes, but by a speedy and ra-
pid agitation, as may bee seene in
froth, wherein the ayre is rapted by
the water.

Nei-

Neither is it inelegantly added that *Proserpina* was rapte as shee was gathering *Narcissus* Flowers in the valleyes, because *Narcissus* hath his name from slownesse or stupiditie: for indeede then is this Spirit most prepared and fitted to bee snatcht by terrestriall matter, when it begins to bee coagulated, and becomes at it were slowe.

Rightly is *Proserpina* honoured more then any of the other Gods bed-fellowes, in beeing styled the Lady of *Dis*, because this spirit doth rule and swaye all thinges in those lower Regions, *Pluto* abiding stupid and ignorant.

This Spirit the power celestiall (shadowed by *Ceres*) striues with infinite sedulitie to recouer and get againe: for that brande or burning torch of *Aether* (which *Ceres* caried in her hand) doth doublelesse signifie the Sunne, which enlighteneth the whole circuit of the Earth, and would bee of greatest moment to recouer

recouer *Proserpina*, if possibly it might be.

But *Proserpina* abides still, the reason of which is accurately and excellently propounded in the conditions betweene *Jupiter* and *Ceres*: For first it is most certaine there are two wayes to keepe Spirit in solid and terrestriall Matter; the one by constipation and obstruction, which is meere imprisonment and constraint; the other by administration of proportionable nutriment, which it receiues willingly and of its owne accord: for after that the included Spirit beginnes to feede and nourish it selfe, it makes no haste to bee gone, but is, as it were, linckt to its Earth: And this is pointed at by *Proserpina* her eating of a Pome-granat; which if shee had not done, shee had long since beene recouered by *Ceres* with her torch, compassing the Earth. Now as concerning that Spirit which is in Mettals and minerals, it is chiefly perchance restrayned by
the

the soliditie of Masse: but that which is in Plants and Animals, inhabites a porous body, and hath open passage to bee gone in a manner as it lifts, were it not that it willingly abides of its owne accord, by reason of the relish it findes in its entertainment. The second condition concerning the fixe moneths custome, it is no other then an elegant description of the diuision of the yeere, seeing this Spirit mixt with the Earth appeares aboue ground in vegetable bodies during the summer months, and in the winter sinkes downe againe.

Now as concerning *Thesaur*, and *Perichous* their attempt to bring *Proserpina* quite away; the meaning of it is, that it oftentimes comes to passe, that some more subtile spirits descending with diuers bodies to the Earth, neuer come to sucke of any subalternall Spirit, whereby to vnite it vnto them, and so to bring it away. But on the contrary are coagulated them-

themselves and neuer rise more, that *Proserpina* should bee by that meanes augmented with inhabitants and dominion.

All that wee can say concerning that sprig of gold is hardly able to defend vs from the violence of the *Chymicks*, if in this regarde they set vpon vs, seeing they promise by that their *Elixar* to effect golden mountaines, and the restoring of naturall bodies, as it were, from the portall of Hell. But concerning Chymistry, and those perpetuall sutors for that philosophicall *Elixar*, wee know certainly that their *Theorie* is without grounds, and we suspect that their practise also is without certaine reward. And therefore (omitting these) of this last part of the parable this is my opinion. I am induced to beleeeue by many figures of the Ancients, that the conseruation and restauration of naturall bodies in some sorte was not esteemed by them as a thing impossible
to

to bee attained, but as a thing obstruse and full of difficulties, and so they seeme to intimate in this place, when they report that this one onely sprigge was founde among infinite other trees in a huge and thicke wood, which they fained to bee of gold, because gold is the badge of perpetuities, and to bee artificially as it were inserted, because this effect is to bee rather hoped for from Arte, then from any Medecine, or simple, or naturall meanes.

30.

METIS, or Counsell.

THe auncient Poets report that *Jupiter* tooke *Metis* to wife, whose name doth plainly signifie Counsell, and that shee by him conceived. Which when hee found, not tarying the time of her deliuerance, deuoures both her, and that which shee went withall, by which meanes

Jupiter

Jupiter himfelfe became with childe, and was deliuered of a wondrous birth; for out of his head or braine came forth *Pallas* armed.

The fense of this Fable (which at firft apprehenfion may feeme monftrous and abfurd) contains in it a fecret of ftate, to wit, with what policy Kings are wont to carrie themfelues towards their Counfellours, whereby they may not onely preferue their authoritie and Maieftie free and entire, but alfo that it may bee the more extolled and dignified of the people: For Kings being as it were tyed and coupled in a Nuptiall bond to their Counfellours, doe truly conceiue that communicating with them about the affaires of greateft importance, doe yet detract nothing from their owne Maieftie. But when any matter comes to bee censured or decreed (which is as a birth) there doe they confine and reftreine the libertie of their Counfellours; left that
which

which is done should seeme to bee hatch by their wisdom and iudgement. So as at last Kings (except it bee in such matters as are distastefull and malignant, which they alwayes will bee sure to put off from themselves) doe assume the honour and praise of all matters that are ruminated in Counsell, and as it were, formed in the wombe, whereby the resolution and execution (which because it proceedes from power, and implyes a necessity, is elegantly shadowed vnder the figure of *Pallas* armed) shall seeme to proceede wholly from themselves. Neither sufficeth it that it is done by the authority of the king by his meere will and free applause, except withall, this bee added and appropriated as to issue out of his owne head or braine, intimating, that out of his owne iudgement, wisdom and ordinance it was onely inuented and deriued.

THE SIRENES, or
Pleasures.

THE Fable of the *Sirenes* scemes rightly to haue beene applied to the pernicious allurements of pleasure, but in a very vulgar and grosse manner. And therefore to mee it appeares, that the Wisedome of the Ancients haue with a further reach or insight straind deeper matter out of them, not vnlike to Grapes ill prest, from which though some liquor were drawen, yet the best was left behind. These *Sirenes* are sayd to be the daughters of *Achelous* and *Trepichores* one of the Muses. Who in their first beeing were winged, but after rashly entring into contention with the Muses were by them vanquished, and deprived of their wings. Of whose pluckt out Feathers the Muses made themselves
Coro-

Coronets. So as euer since that time all the Muses haue attired themselves with plumed heades, except *Terpsichores* onely that was mother to the *Sirenes*. The habitation of the *Sirenes* was in certaine pleasant Ilands, from whence as soone as out of their watch-towre they discovered any ships approaching, with their sweet tunes they would first entice and stay them, and hauing them in their power would destroy them. Neither was their song plaine and single, but consisting of such variety of melodious tunes, so fitting and delighting the eares that hearde them, as that it rauished and betrayed all passengers. And so great was the mischiefes they did, that these Iles of the *Sirenes*, euen as farre off as a man could ken them, appeared all ouer white with the bones of vnburied Carcases. For the remedying of this misery, a double meanes was at last found out, the one by *Ulysses*, the other by *Orpheus*, *Vlysses* (to

(to make experiment of his device) caused all the cares of his company to bee stopt with waxe, and made himselfe to bee bounde to the maine Mast, with speciall commandement to his Mariners not to bee loosed, albeit himselfe should require them so to doe. But *Orpheus* neglecting and disdainig to bee so bound, with a shrill and sweete voyce singing the prayses of the Gods to his Harpe, suppress the songs of the *Sirenes*, and so freedde himselfe from their danger.

This Fable hath relation to mens manners, and containes in it a manifest and most excellent Parable: For pleasures doe for the most parte proceede out of the abundance and superfluite of all thinges, and also out of the delightes and Iouiall contentments of the minde; the which are wont suddenly, as it were, with winged entisementes to rauish and rapt mortall men. But learning and education bringes it so to passe, as

H

that

that it restraines and bridles mans mind, making it so to consider the ends and euent of thinges, as that it clippes the wings of pleasure. And this was greatly to the honour and renowne of the Muses: for after that by some examples it was made manifest that by the power of philosophy vaine pleasures might grow contemptible; it presently grew to great esteeme, as a thing that could raise and eleuate the minde aloft that seemed to bee base and fixed to the earth; make the cogitations of the men (which doe euer recide in the head to bee æthereall, and as it were winged. But that the Mother of the *Sirenes* was left to her feete and without winges; that no doubt is no otherwise meant, then of light and superficial learning, appropriated and defined onely to pleasures, as were those which *Petronius* deuoted himselfe vnto, after hee had receiued his fatall sentence, and hauing his foote, as it were, vpon the threshold
of

of death sought to giue himfelfe all
delightfull contentments, in so
much as when hee had caused con-
solatory letters to bee sent him, hee
would peruse none of them (as *Ta-
citus* reports) that should giue him
courage and constancie, but onely
reade fantastickall verses, such as
these are.

*Vivamus, mea Lesbia, atque ame-
mus,*

*Rumoresque Senium Senerio-
rum*

*Omnes unius astimemus Af-
fis.*

My Lesbia, let vs lide and
loue,

Though wayward Dottards vs
reproue,

Weigh their words light for our
behoue.

H 2 And

And this also

*Lura Sonas morint, et quid si fasque
nefasque
Inquirantur istes, legumque examina
seruent.*

Let doting Grandsires knowe the
law,

And right and wrong obserue with
awe :

Let them in that stricte circle
draw.

This kind of doctrine would easily
perswade to take these plumed Co-
ronets from the Muses, and to restore
the wings againe to the *Sirens*. These
Sirens are saide to dwell in remote
Iles, for that pleasures loue priuacie
and retired places, shunning alwaies
too much companie of people. The
Sirenes songes are so vulgarly vnder-
stood together with the deceits and
danger of them, as that they neede
no exposition. But that of the bones

appearing like white cliffes, and described a farre off, hath more acutenesse in it ; For thereby is signified, that albeit the examples of afflictions bee manifest and eminent ; yet doe they not sufficiently deterre vs from the wicked enticements of pleasures.

As for the remaynder of this parable, though it bee not ouer mysticall, yet is it very graue and excellent : For in it are set out three remedies for this violent enticing mischief ; to wit, two from *Philosophy*, and one from *Religion*. The first meanes to shunne these inordinate pleasures is, to withstand and resist them in their beginnings, and seriously to shunne all occasions that are offered to debaush and entice the minde, which is signified in that stopping of the eares ; and that remedy is properly vsed by the meaner and baser sort of people, as it were, *Ulysses* followers or Marriners ; whereas more heroique and noble

Spirits, may boldly conuerse even in the midst of these seducing pleasures, if with a resolu'd constancy they stand vpon their guard, and fortifie their mindes; And so take greater contentment in the triall and experience of this their approoued vertue; learning rather throughly to vnderstand the follies and vanities of those pleasures by contemplation, then by submission. Which *Salomon* auouch'd of himselfe, when he reckoning vpon the multitude of those folaces & pleasures wherein he swamme, doth conclude with this Sentence;

Sapientia quoque perseverauit mecum.

Wisdomes also continued with mee.

Therefore these Heroes; and Spirits of this excellent temper, even in the midst of these enticing pleasures, can shew themselves constant
and

and invincible, and are able to support their own vertuous inclination, against all heady and forcible persuasions whatsoever; as by the example of *Ulysses* that so peremptorily interdicted all pestilent counsels and flatteries of his companions, as the most dangerous and pernicious poysons to captivate the minde. But of all other remedies in this case, that of *Orpheus* is most predominant: For they that chaunt and resounde the prayes of the Gods, confound and dissipatethe voices and incantations of the *Sirenes*; for diuine meditations doe not onely in power subdue all sensuall pleasures; but also far exceed them in sweetnesse and delight.

F I N I S.

and terrible, and are able to put
not their own venomous insinuations
against all hearty and forcible per-
suasions with success; as by the ex-
ample of Cyprian, who being formerly
instructed all possible counsels and
flatteries of his companions, as the
most dangerous and pernicious boy-
toys to captivate the mind. But of
all other remedies in this case, that of
Oyle is most predominant: For
they that chaunt and rehearse the
praises of the Gods, command and
disperse the voices and incantations
of the Witches, for divine meditations
doe not only in power subdue all
for all pleasures; but also far exceed
them in sweetness and delight.

